FEBRUARY ☆ 1941

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United States BAPTIST

THE NEWSMAGAZINE

DEVOTED TO REPORTING

AND INTERPRETING

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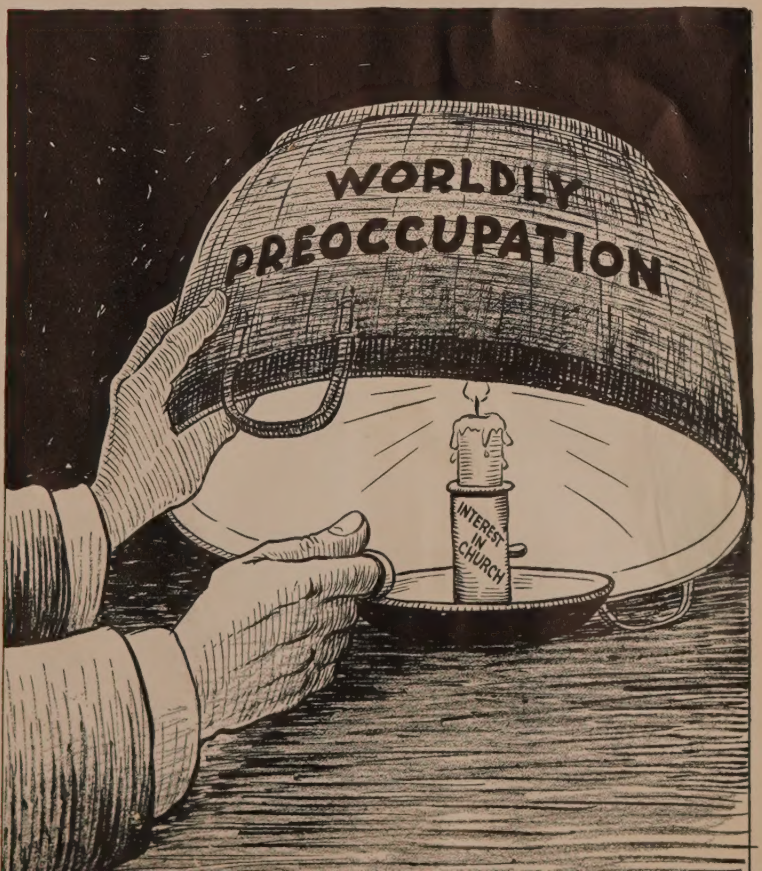
Time to bring it from under the bushel



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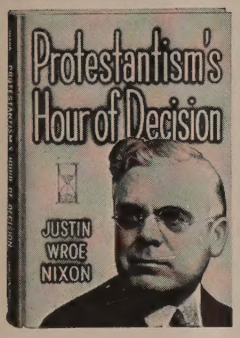

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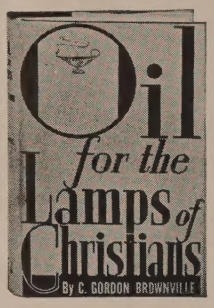

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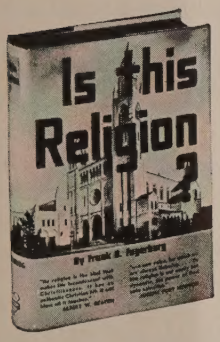

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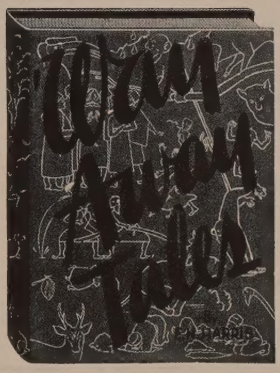

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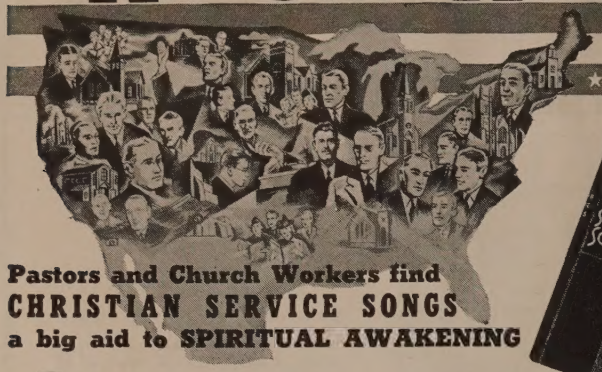
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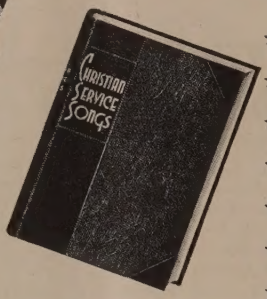

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"God bless America, land that we love;
Stand beside her, and guide her,
Through the night with a light from above.
From the mountains, to the prairies,
O'er the ocean white with foam—
God bless America, my home, sweet home!"

A report presented to the Home Missions Council and the Council of Women for Home Missions, two of the interchurch bodies meeting with the Federal Council, termed anti-Jewish prejudice "a denial of the fundamental ethic of the Christian faith," urged members to break it down in their communities.

Freedom to do what you like is not the highest freedom. Freedom to do right is the true idea. America is not a careless, go-as-you-please nation, but a nation dedicated to the right and the best. Carelessness loses freedom in the end, for "eternal vigilance is the price of liberty."—*Exchange.*

It is estimated that 3,000 Chinese live within the four city blocks surrounding the Chinese Christian Union Church of Chicago, Ill. One can realize, therefore, the crowded conditions in the homes. On October 20, 1940, the church celebrated its 25th anniversary and had hoped to break ground for a new building. While these hopes did not materialize by that date, assurance was given by the Chicago Church Federation, of which Baptists are a part, that the church shall have a building in the near future, where it will be possible to carry on a better, bigger program. Definite steps have been taken since the Chinese cleared the mortgage on the ramshackle, eighty-year-old building which is now used.

London, England—Ministers visiting members of their congregations in bombed areas from which the general public is excluded have been provided with special insignia—armbands of Air Force blue cloth, with the letters A.R.P. superimposed on a red and white cross.

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EDITORIAL

DEFENSE VERSUS WAR

WAR conditions and threats of war often cause hysteria and illogical thinking, during which it is difficult for individuals or for a nation to think clearly and intelligently. That is the condition which prevails in the United States today. Let's get away from some of the fog of doubt and uncertainty with which we are surrounded and do a little straight, calm thinking on this subject. What should the United States do, and what should you as an individual do, in the present world condition? Is defense a preparation for war? Is our present program leading us, inevitably or otherwise, toward war? Should we help Great Britain to the limit of our ability; and is every ounce of armed power we furnish her keeping us that much farther away from becoming involved in war ourselves? Let us answer these questions, let us examine the situation in a logical, unbiased, non-controversial manner from the standpoint of Christian principles. As individual Christians, as a Christian nation, we are opposed in principle to war. We believe that ordinary quarrels and disagreements, whether of a private or of an international character, should and usually can be settled without resort to fists or to arms. A burglar, or a criminal with more dastardly intent, however, might invade your home and attempt to attack you or your wife. Would you defend yourself and your wife—if you had a gun? If you lived in a dangerous community or in a lonesome, unprotected section of the country where danger was ever present, you would have a gun or some other means of defense handy, so as to be prepared, if the occasion arose, to protect the lives of yourself and of your family. In this present world condition, let us lay aside the question as to whether the United States may become involved eventually in this war or not, whether this country may become involved in any future war. Let us not argue the question from the standpoint of whether the United States may or intends to become involved in the present war. Let us say: The United States is not going to become a direct party to this war. For the sake of argument we will say that this country will not, under any circumstances, take actual and active part in the war. Let us say we are opposed, as individuals and as a nation, to war. Does that mean that we should not prepare to defend ourselves? Does it mean that we should not help others to defend us against a common enemy, against a common enemy of mankind; against a common enemy of the noble rights and principles for which we stand; against the acknowledged rights and principles of Christianity itself? Does the fact that we may have decided definitely that we will not ourselves, under any circumstances, be drawn into the war mean that we should not help another nation that needs our help; that we should not give all possible aid to Great Britian, which is defending with a courage and a gallantry that is commanding and that will always command the praise and the admiration of the world? The fact that we ourselves wish to keep out of the war means that we should strive with every ounce of our energy, with every power of persuasion that we possess, to assist as far as we can, both individually and as a nation, Great Britain and the other democracies in their fight against the enemies of democracy, of right and justice, and of Christianity itself. The UNITED STATES BAPTIST, therefore, supports and believes that all Christians should support President Roosevelt in his determination to throw the full strength of this nation behind Great Britain and the other democracies without delay.

Complete the Chapel

Down at Bacone College, the only Indian College in America—and a Baptist one at that—a beautiful new chapel is being erected. One individual gave an initial gift of $44,500. About $8,000 is needed to complete this chapel, which will serve as the center of interest, activity, and worship on the campus of this unique institution. The exterior is completed. Gifts have come from practically every state in the union. We hope that the funds necessary for the completion of this structure, dedicated to the glory of God and to the uplift of the Indian leadership of this country, will be forthcoming immediately. Send your check, large or small, to President B. D. Weeks, Bacone, Oklahoma, and share in a unique and most worthy project.

Belgium's Offer to the Negroes

The announcement that the Belgian Government has given its beautiful New York World's Fair Building to Virginia Union University at Richmond is significant. It indicates the highest appreciation for the Negro race and a deep interest in the advancement of Negro education in the United States. The cost of moving this building to the campus of Virginia Union University is considerable, but the value of the building to the University is inestimable. Every Baptist, North and South, who makes a contribution for the demolition, transportation, and reassembly of this building will aid in one of the current worthy enterprises of our denomination. Send your check to Treasurer S. E. Hening, 212 5th Avenue, New York, N. Y.

Secretaries Go Afield

Secretary Earl Adams of the Council on Finance and Promotion of the Northern Baptist Convention has felt that if the secretaries of the Convention, state and national, could spend a week in some community as an "active member" of the church, both the secretary

and the community would benefit. And so during the months of February and March practically all national, state, and city secretaries will renew their acquaintance with the routine of a pastor's life in churches all over the territory of the Convention. This idea is a good one. Secretaries in the nature of the case lose contact with local church problems. They will come away with a better understanding of the problems that pastor and people have to contend with under present conditions. The churches will have a better understanding of the denomination's task as the secretary is able to describe it. It will be a fine experience and, we believe, an exceptionally fruitful one.

Will We Ever Catch Up?

IN SPITE of a four-man defense commission. In spite of the plea of President Roosevelt for speed and more speed in the production of the necessary elements for an adequate national defense, we are informed by high government officials that the defense program is months behind schedule. Red tape, lack of agreement on plans, inability to obtain necessary materials, and continued bickering between labor and industry are given as some of the reasons for this snail-like speed. This lack of unity, coordination and sacrificial spirit is not confined solely to preparation for the physical defense of America. It is likewise true in the preparation for the spiritual defense of this country. Baptists and Protestant groups are not only months behind in setting up a statesman-like program and approach in this realm—they are years behind. They are so far behind that they may never catch up.

The gravest sort of emergency faces us. At a time when personalities and organizations should be made secondary for the sake of a tragic need and a great cause, we find some leaders and some organizations insisting that their particular program, or their particular organization, be accepted, or designated as the channel through which spiritual defense plans should clear. It is the same old story of the clash of personality and the effort of organization to perpetuate itself.

Most of the plans for spiritual defense are not based on national needs. They are based on sectional needs. Some Baptists still refuse to admit that what affects one state or one group affects all. They will not admit that we live in a day when national planning is primary, if our ministry is to reach maximum efficiency.

We are not talking about organic duty. We are talking about the necessity of approaching certain problems as a unit—and this can be done without merging particular groups. We are insisting that red tape, personalities, organizations, methods, and outmoded traditions be submerged for the good of the whole. Can it be true, as one of America's great women said the other day, that the people are ahead of their leaders in their desire to cooperate and thus bring about a more effective approach to the problem? There are a number of areas in which Northern and Southern Baptists ca work together. The problems connected with thes fields are national problems. Northern and Southe Baptists should plan together any necessary strateg for meeting the need in these areas.

I

Within the next five years 10,500,000 young men c this country will be drafted into government servic of one kind or another. This is a national problen It is not sectional. Any plan devised to care for th spiritual need of these young men, as far as Baptists ar concerned, should result from united action. Otherwis Baptists will find their ministry tragically weakenec After all, the government has the final word, and Amer ican Baptists should offer the government of the Unite States full and united cooperation in protecting thi great host of young men from the evils which naturall swarm about the various camps like flies.

II

Another field in which united action should be take is that of raising relief funds for Baptist missionarie and pastors and members of churches in the war stricken countries. The goal for Northern Baptists i $500,000. The goal for Southern Baptists is $250,000 So far as we know, there has been no concerted effor on the part of Northern and Southern Baptists to plar this campaign on a national scale. We believe tha double the amount proposed by each Convention coulc be raised if the Baptists of America were presentec with a united appeal.

III

And what about the Negroes? There was a time when this was a Southern Baptist problem, but times have changed, and it has now become one of the serious problems of both groups. Does anyone believe that we can meet and solve the issues involved here separately? The only intelligent and statesman-like approach will be that worked out in a united conference of Southern and Northern and National Baptist leaders planning together a national and thus effective solution of this matter.

IV

What are we doing about the migrants? No longer does a man and his family settle down in a town expecting to make it a permanent home. Today we find very little permanency in anything. Men and women and children are shifting from one section of the country to another. Here awhile, and there awhile. What kind of a plan do Northern and Southern Baptists have, if any, to minister to this ever-increasing, shifting group? Is it not good sense to suggest that we plan with the whole nation in view. This is not a sectional problem. And while we are speaking of this it might be well to mention that the migrant group is not made up wholly

of the poor or underprivileged. What about the rich and privileged migrants who flock by the thousands to Miami or St. Petersburg or Los Angeles? Florida, for instance, is in the Southern Baptist Convention, but if it were not for the annual contributions of Baptists from the North, some of these churches could hardly exist. There is a common meeting ground, and in Florida, California, Washington, D. C., and many other places Northern and Southern Baptists have no difficulty in facing together the issue of the spiritual needs of thousands of the well-to-do migrants who need the Christian ministry.

V

What are Northern and Southern Baptists doing to strengthen the Public Relations Committee? There has never been a time in the history of American Baptists when this committee served so vital a purpose as right now. We must have a Baptist voice in Washington—some committee which will be recognized as the official representative of American Baptists. Events of the utmost importance happen every day in Washington. If Baptists are to protect their principles and if they are to have any influence on the trends which may endanger their rights, they must give unanimous support to the Public Relations Committee. Northern Baptists as such, and Southern Baptists as such, will not get much of a hearing, but an organization which speaks for both Northern and Southern Baptists as a unit will be heard. Are the rights of Baptists any less important than those of the Roman Catholics?

VI

The Indians, to whom we owe so much and who, by the way, are increasing in numbers rather than decreasing as most people think, deserve the fullest cooperation of Northern and Southern Baptists. The Indian problem is not a sectional problem. It is a national problem. If Northern and Southern Baptists would work out together a plan for a more effective ministry to these people, they would repay somewhat the debt they owe to them. Perhaps the finest contribution we could make would be to give united and ample financial support to Bacone College, the only Indian College in America. Here is an institution which is non-competitive in its work; here is an institution which furnishes Christian leadership. At the present time a beautiful chapel is being erected. Funds are needed to complete this chapel. A united appeal on the part of Northern and Southern Baptists would bring quickly the necessary funds. We cannot longer postpone cooperative work in this area. God help us to join forces for the benefit of the American Indians.

VII

We commend Southern Baptists for having successfully worked out a comprehensive radio program which will reach every part of the Convention territory, but what a pity that at three o'clock each Sunday afternoon only Southern Baptists will have the privilege of hearing men like Dr. George W. Truett, Dr. M. E. Dodd, Dr. W. W. Hamilton, Dr. John R Sampey, and others. We contend that Northern and Southern Baptists could have and should have developed a national "Baptist Hour." It is too bad that the largest evangelical group in this country has not done what the Lutherans and Roman Catholics have done. It is too bad that Baptists cannot give the Baptist message as a unit to this nation. And what we say about radio applies also to the field of journalism. While we heartily commend and support every Baptist state paper, we submit the proposition that the Baptists of this country today—all of them—should give their practical support to a national Baptist magazine, published in the nation's capital, representing all groups and pledging itself to defend and promote the sacred principles and traditions of our faith.

Just as our defense program needs to be speeded up, so the program for the spiritual defense of the nation needs to be accelerated. Just as the government is approaching its problem with the whole nation in mind, so must Baptists plan on a national scale. It must not be said that the rank and file of Baptists are ahead of their leaders in their thinking and in their desire to do the thing that will get the best results and get them the most quickly. Baptists, if they will, can make a worthy contribution in these tragic days which will bring to them honor and commendation. They have an opportunity to demonstrate a unity, a purpose and program that will be an inspiring example to the people of this country. Do they have the courage? Do they have enough of Christian grace and fellowship to cut across boundary lines; eliminate red tape and submerge personalities and organizations? If so, the people of America will ever remember them with a deep sense of gratitude.

"Liquor and Defense"

Demand for a ban on the sale of liquor near army camps has been made by the National Temperance Council. In transmitting its protest to government authorities the Council said in part: "We must serve notice on the whiskey industry that their profits cannot be a part of the preparedness program. We find the liquor traffic today, even as it was in 1917, the most serious obstacle to effective defense. In addition to directly diverting from retail business in the United States more than $3,500,000,000 in cash paid for alcoholic beverages every year, it is now charged by scientific authorities that it is responsible for an annual wastage of human values of more than $5,000,000,000, not counting the cost of the liquor itself."

Vol. 3, No. 10 **The United States Baptist** February, 194

U. S. Baptist Month . . . . .

SOUTHERN BAPTISTS

By WALTER M. GILMORE

Nashville, Tennessee

The one all-absorbing interest among Southern Baptists during the months of January and February is the Baptist Hundred Thousand Club. For the past eight years this debt-paying movement has received major emphasis during the first two months of each year. In nearly all the states comprising the Southern Baptist Convention the State Secretaries are definitely behind the movement and will put forth extra efforts during these months to enlist new members of the club.

According to Dr. J. E. Dillard, Nashville, at the beginning of the movement in 1933 the debt on southwide agencies stood at approximately $6,000,000. The balance now stands at around $2,750,000.00. While the progress has not been as rapid as could have been desired and expected, yet it has been substantial and has saved the day for all our Southern Baptist Convention institutions. The plan is very simple and practicable. Each member of the club pays a dollar a month, "over and above," during the duration of the debt.

Re-financing Program

At the meeting of the Executive Committee of the Southern Baptist Convention here in Nashville, December 11, plans were perfected for re-financing the indebtedness of the Baptist Bible Institute, New Orleans, the Home Mission Board, and the Executive Committee at a much lower rate of interest, thus saving to the denomination approximately $150,000 in interest charges. This could be done because Southern Baptists have demonstrated to their creditors their serious purpose and determination to pay their debts, as evidenced through the Hundred Thousand Club.

"A Debtless Denomination by 1945"

That is the slogan adopted by Southern Baptists. It is proposed to wipe out every debt on every agency and institution of the Southern Baptist Convention by May, 1945, when the Convention will celebrate its first centennial anniversary in Augusta, Ga., where it was organized in May, 1845. Now that money is easier in the South than it has been at any time in recent years, it is felt that this is the time to pay the debts that were made, for the most part, in good times. Hence, the Convention is concentrating its efforts on the liquidation of its debts.

Religious Activities in the Camps

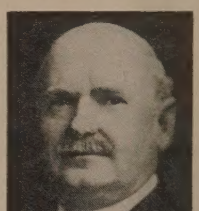
The Executive Committee at its recent meeting took under consideration its responsibilities for providing additional religious activities for the boys who have been and will be called to the colors. A committee of four, consisting of Dr. J. B. Lawrence, Atlanta, Chairman, Drs. Austin Crouch and T. L. Holcomb, Nashville, and E. Hilton Jackson, Washington, D. C., was appointed to make a survey of the possibilities and opportunities for Baptist work in the vicinity of army camps throughout the south. Since this is primarily a Home Mission task, Dr. Noble Y. Beall, an employee of the Board, has been assigned the special work of making the survey.

Lambdin Awarded a Watch

At the conclusion of the recent session of the fifth Southwide Baptist Training Union Conference in Memphis, Tenn., at which there were in attendance some 7,000 messengers from all over the territory of the Southern Baptist Convention, a handsome 21-jeweled Hamilton watch was presented to Secretary Jerry E. Lambdin, of Nashville, in appreciation of his long years of faithful and fruitful service as leader of the Baptist young people of the south. Mr. Lambdin succeeded Dr. L. P. Leavell as head of the B. Y. P. U. work of the Sunday School Board in the south thirteen years ago. Prior to that time he had been state B. Y. P. U. secretary in Alabama for many years. Mr. Lambdin presided over the first Southwide Baptist Young People's Conference in Memphis eleven years ago. Under Mr. Lambdin's wise aggressive leadership the growth of the Baptist Training Union work in the south has been marvelous, far outstripping all other similar organizations of any denomination, it is claimed.

NORTHERN BAPTISTS

By C. M. GALLUP



Northern Baptists who read THE UNITED STATES BAPTIST are watching with interest the transfer of the headquarters of this publication from Chicago to Washington, D. C. As many understand, the Washington Baptist churches divide their missionary gifts between the Northern and Southern Conventions, and their members may be delegates to either or both Conventions. Washington is therefore a good watch tower and a sensitive listening post for both North and South. Besides this, the paper can readily discern the trends in public matters of a national importance as they affect the churches. The members of the full editorial staff representing the North, in spite of some changes, have not been reduced in number but rather increased.

All Baptist Interests To Be Conserved and Promoted

Many matters of mutual interest to Baptists all over the country can be presented and discussed with greater freedom and liberality, and this may be conducive to solidarity without jeopardy to local independence. But the paper, to become a national, as distinguished from a sectional, Baptist journal, must minister to churches and individual Christian life more than it does to national public relations; and it must have a very large subscription list. To secure the latter, it must reduce *trivia* to a minimum, and its editorials must be statesman-like and prophetic in the best churchly tradition. Moreover, it must not become an instrument of any special interests in the denomination. Northern

Baptists in many quarters are eager for such a paper.

Holiday Lull and the Spring Drive

The Christmas holidays always produce a lull in denominational proceedings, but not in the churches. The Christian festivals are fully availed of by pastors and people to intensify the significance of the Gospel and to take account of spiritual stock. However, from all over the country come tidings of preparation for "full steam ahead" in the four months remaining of the official denominational year, and the approximately five months before the Convention sessions at Wichita, Kans. Both spiritually and financially, every effort will be bent to greater ingatherings than before on profession of faith, and a lift to the income for missionary, educational and philanthropic purposes, responding to the vigorous efforts of the Council on Finance and Promotion.

Our Major Preaching Posts

All pulpits are important. That importance is not always recognized as measured by the greatest opportunity the world has of hearing prophetic and enlightening proposals fifty times a year, in several hundred thousand communities. Nothing except the daily public press can compare with it, and even then the influence of the pulpit is more intimate and personal. Our major pulpits should always be filled by men of great spiritual, moral and intellectual substance. Apropos of this, the Emmanuel Church, Brooklyn, N. Y., has recently installed Rev. Wayland Zwayer, formerly of Jefferson Avenue Church, Detroit. Emmanuel Church has a membership of 1,400, over half of which members are vigorously active, evangelical and missionary-minded. Situated in an important residential section of Brooklyn, it has an opportunity rarely afforded any church. Pastor Zwayer recently was installed amid enthusiasm. The recent interim-pastor, Clarence M. Gallup, presided, and several well-known Baptist and community leaders participated.

Another very important post to be filled now is that of the pulpit of the First Baptist Church of Providence, R. I., our oldest church in America, closely connected with Brown University and the city of Providence, and made vacant by the recent decease of Dr. Arthur W. Cleaves, well-known denominational leader. Other important vacancies are in the pulpits of the Second Church, St. Louis, Jefferson Avenue Church, Detroit, and Judson Memorial Church, Minneapolis.

Another Strong Leader Gone

In the death of Dr. Edward Holyoke, Pastor Emeritus of Calvary Church, Providence, Rhode Island has lost another of its staunchest leaders, and the denomination one of its ablest preachers and executives. His regular pastorate of 44 years was a marvel of interprise, growth and staying power. His successor was and is Rev. Earl H. Tomlin.

Unique Project of the American Baptist Home Mission Society

The Belgian government has donated its New York World's Fair Building to the American Baptist Home Mission Society. The Society will transport it in dismantled form, and reconstruct it in Virginia-Union University, Richmond, where it will become a great library. Its campanile will dominate the campus; its beautiful hall will become an auditorium; its annex will be for stockrooms; the Negro students will become more than ever a reading group; Belgium, which has vast colonies of Negros in Africa, will become a missionary to descendants of some of the ancestors of her own colonials of that type; the Northern and Southern Conventions can and will unite on financial aid to this project. Northern whites and Southern Negroes already have contributed heavily. The Home Mission Society, and especially its enterprising treasurer, S. E. Hening, have made a great stroke.

STATE NEWS

GEORGIA NEWS

By A. B. HAWKES, Thomaston

At the December meeting of the Executive Committee of the Georgia Baptist Convention, Dr. Ellis A. Fuller, Atlanta, was elected president. Re-elected were: Dr. James W. Merritt, Executive Secretary-Treasurer; Dr. O. P. Gilbert, Editor of the *Christian Index;* Gainer E. Bryan, B. T. U. Secretary; Dr. W. H. Faust, Secretary of Evangelism; Rev. D. B. Nicholson, Secretary of Student Work; and Dr. T. W. Tippett, Sunday School Secretary. Rev. Clifford Forrester has resigned as pastor of the Monticello Church and has accepted a call to the Woodlawn Church, Augusta. Rev. J. D. Winchester, retired Baptist minister, died December 7 at his home in Atlanta. The First Church, Camilla, and the Oakland City Church, Atlanta, recently dedicated new educational buildings. Forty student deacons and forty deaconesses in the First Church, Athens, were dedicated in an impressive service recently. The Sunday School Department will hold one-day meetings in each of the 86 District Associations in Georgia February 17-21 and 24-28. The Training Union Department will hold one-day meetings in each of the Associations in the state February 3-7.

NORTHERN CALIFORNIA

By ROBERT A. LUNDY, San Francisco

Two Leadership Training Schools, one in the East Bay and one in the West Bay, have been launched by San Francisco Bay area Baptists for January.

Notable among churches advancing with the Baptist Church School Advance program has been the Redwood City Baptist Church, R. T. Edgeworth, pastor. A new building housing the church school is being planned.

Mrs. J. M. Carlson, member of the Burlingame Baptist Church, won a letter-writing contest conducted by the California-Nevada Baptist *Bulletin*. The subject was on "How our state paper may be improved." The prize was a subscription to THE UNITED STATES BAPTIST for 1941.

Dr. C. L. Trawin, interim pastor at Monterey, goes to Eugene, Ore., for the same type of work. Rev. Paul Travis is settled as pastor at Monterey.

Rev. F. C. Lovett closed his work at Yerington, Nev., and is succeeded by a new pastor, Rev. Willard Hanson, formerly of Point Richmond.

The number of Vacation Schools held in our churches in 1940 is nearly double that of 1939.

The Oak Park Church, Sacramento, loses its pastor, Gregory S. Morony, recently called to Kodiak, Alaska, as missionary pastor there. He was president of the State Ministers' Council.

The *Newscaster* (San Jose Grace) and the *Messenger* (First Church, Coalinga) are two new church papers published by the respective pastors.

PENNSYLVANIA

By WILLIAM R. PANKEY, Pittsburgh

Two hundred ninety-four churches in Pennsylvania have enrolled in the Baptist Church School Advance. Excellent reports are beginning to come in telling of the splendid progress already made

in many churches; 96 per cent of the Pittsburgh churches have enrolled.

$227,707 was contributed by the churches of the Pennsylvania Baptist Convention to the Unified Budget of the Northern Baptist Convention during the past fiscal year.

Dr. Arthur G. Baldwin, pastor of the Chestnut Street Church, Philadelphia, has completed 2 years of service as a member of the Board of Managers of the American Baptist Foreign Mission Society.

Dr. George Finnie is accomplishing a splendid work at the Calvary Church, Norristown. Forty-eight new members were received last year, and a substantial reduction was made on the church debt.

The First Church, Philadelphia, honored its beloved pastor, Dr. Ivan Murray Rose, upon the completion of his fifteenth year as pastor in October. Substantial gifts were made to Dr. and Mrs. Rose.

Dr. Harvey Funk began his pastorate with the Homewood Church, Pittsburgh, on January 1, coming from the First Church, Waynesburg.

Rev. Raymond G. Pierson celebrated his eleventh year as pastor of the East End Church, Pittsburgh, in October. His ministry in this church has been significant in many ways.

Dr. Lester W. Bumpus has been elected to the position of Acting Director of Christian Education for Pittsburgh in addition to his duties as Executive Secretary.

Dr. Roger H. Williams, pastor of the First Church, Greensburg, reaches a large radio audience with his sermons every Sunday morning. He is greatly beloved by his congregation.

Dr. Charles S. Roush has completed twenty years with the First Church, Wilkes-Barre. There has been an average of forty new members received each year during his pastorate.

Rev. Joseph Sagebeer, aged 79, entered into rest on December 18 at Berwyn. He was a graduate of Bucknell University and Crozer Seminary.

WASHINGTON

By MAURICE R. HAMM

The call to higher service came early, December 22, to Rev. Victor N. Witter, member of the staff of the Washington Baptist Convention. Mr. Witter came to Washington as Director of Christian Education ten years ago after having served the Iowa Baptist Convention in a similar capacity for eight years. On Wednesday, December 18, he was admitted to the Maynard Hospital, Seattle, to be treated for an attack of influenza. He grew progressively worse during the remainder of the week and on Sunday morning at five o'clock answered the summons. His fellow staff members and scores of friends throughout the Northern Baptist Convention will continue to hold him in fond memory while they mingle their prayers for those who will miss him most—his beloved wife, Mary, and his two daughters, Margaret and Emily.

UTAH

By A. W. LYONS, Salt Lake City

An ordination council was called November 28, 1940, by the First Baptist Church of Ogden to consider the advisability of ordaining to the ministry Robert C. King. The Ordination Committee of the State Convention had previously met with Mr. King and had advised the Ogden Church to proceed in calling the council. The council was organized with Rev. A. W. Lyons as moderator and Miss June Pounds as clerk. The ordination service was held in the evening of the same day, with the following ministers sharing in the program: Sermon, Rev. W. P. Whittemore; Scripture reading, Rev. James Baynes; charge to the candidate, Rev. A. W. Lyons; welcome to the ministry, Rev. Lem R. Carter; ordination prayer, Rev. J. P. Payne; and benediction, Rev. Robert C. King. The annual Interdenominational Leadership Education School for Salt Lake City is scheduled for January 28 through February 13. In previous years Baptists have taken the lead in attendance in these interdenominational schools. The Baptist Ministers' Conference for Utah and Idaho will meet in Salt Lake City February 25-27. Rev. E. A. Bell of Chicago, Director of Promotion for Illinois and Wisconsin, will spend the first week in March with the Immanuel Church, Salt Lake City.

By M. E. McINTOSH, New York

Rev. Newton C. Fetter of Cambridge, Mass., has been asked by the Northern Baptist Board of Education to take over the duties of Executive Secretary pending a final solution of the problems arising from Dr. W. S. K. Yeaple's inability to take the office. Dr. Fetter is expected to serve until the end of the current fiscal year and possibly longer. Dr. Frank W. Padelford, for many years Executive Secretary, ended his service with the Board of Education on December 31.

Rev. Newton C. Fetter is Baptist minister to the students of Greater Boston. He is the son of a Baptist minister who held pastorates in Pennsylvania and in Spokane, Wash. From the Doylestown (Pa.) High School he went to Bucknell University, from which in 1911 he received the M.A. degree. He had his theological training at Rochester Seminary and did graduate work in the Boston University School of Theology. In 1930 Bucknell conferred upon him the honorary degree of Doctor of Divinity. In 1912 Dr. Fetter went to Ann Arbor to become minister to students at the University of Michigan. In 1919 he was called by the Northern Baptist Board of Education and the First Baptist Church of Boston to become minister to students in the Greater Boston area. He has carried on this student work since that time, although his official connection with the First Baptist Church ended in 1927. He was for two years President of the Greater Boston Federation of Churches.

For Better Race Relations

In many American communities fellowship is denied Negroes in the white people's churches. Negroes are segregated and given inferior accommodations in the train, in the bus, in the station and on the boat, although they pay the same fare as others. Their educational opportunities are far inferior to those of whites; they are paid less than other Americans for the same work; they may not hold certain positions even when they are well qualified; they have little or no voice in the government under which they live although they are native-born Americans. In all these things, the Gospel we profess challenges us to proclaim and practice the way of brotherhood in race relations.

The Annual Good-Will Dinner sponsored by the Race Relations Committee of the Boston Council of Churches is primarily an occasion for Negro-White fellowship, but guests of other nationalities are also invited. Several foreign students attended the last meeting and some of them spoke. Twelve guests from the International Institute represented twelve different backgrounds. "My Radcliffe Chinese friend came as my guest," writes Dorothy O. Bucklin, "and found it all very interesting." Our speaker was a distinguished Negro attorney who shared with us something of his own experiences in the adjustment of race relations. Many folk who have attended these dinners each year felt this to be the most successful.

Program for Wichita

The Northern Baptist Convention program for the Wichita meeting to be held May 20 to 25 is taking form. Dr. Charles L. Seasholes, Chairman of the Program Committee, has made known some features, including the fact that Governor Harold E. Stassen of Minnesota will speak at the men's dinner Saturday evening, May 24, and also at the General Session of the Convention Sunday afternoon, May 25. Dr. C. N. Arbuckle of the First Baptist Church, Newton Center, Massachusetts, has accepted an invitation from the committee to give the devotional messages at the close of the morning sessions, Wednesday through Saturday. Dr. C. Oscar Johnson of St. Louis will speak at the Sunday evening session, for which city-wide participation is being arranged.

At 3:00 a'clock each afternoon through Friday a Town Meeting session will be held to deal with subjects of vital concern to the denomination. The period will open each afternoon with two short "Town Hall length" speeches, followed by an hour in which the inner audience on the platform and the whole audience in the auditorium will participate by means of questions and "spot" discussions. Dr. Bernard C. Clausen, of Pittsburgh, will serve as master of ceremonies for the Town Meeting session.

The first evening of the Convention will be devoted to the general theme, "Baptists Come to the Plains." The thrilling story of Baptist beginnings, growth, and present strength in the area will be told, culminating in the welcome given by Baptists of the plains to the delegates who come from other sections.

The Ottawa University Choir and the Bacone College Glee Club will provide the Convention with especially interesting music. The fact that Wichita is at no great distance from Oklahoma will make it easily possible for delegates to visit Bacone College and see for themselves what has been done there for Indian youth.

Three anniversaries will be appropriately observed at Wichita: the 70th of the Woman's American Baptist Foreign Mission Society; the 50th of the B. Y. P. U. of America; and the 60th of the Baptist Missionary Training School in Chicago.

Missionary Pictures in Color

Through continued interdenominational effort under the leadership of the Visualization Committee of the Missionary Education Movement, a new motion picture in color dealing with work among migrants in California has been produced and is about to be made available for release. We hope to add this to our film library as soon as prints are available. In connection with the photographing of the motion picture, there were taken some still photographs in kodachrome which will also be available for denominational collections.

The Council on Finance and Promotion expects within another month to be able to make the first release of a new type of visual presentation, consisting of a set of kodachrome slides accompanied by recorded voices which present the commentary on the pictures, offering the complete equipment—slides, projector, and sound-reproducing mechanism—for rental by the churches. The first subject will be our work in Puerto Rico, using photographs taken by Dr. D. R. Gorham of Eastern Theological Seminary.

Progress of Baptist Relief

By January 15, Northern Baptist World Relief receipts had passed the $85,000 mark. Almost as fast as it is received the money given for relief is appropriated to the purposes for which the committee was formed. Such agencies as the Church Committee for China Relief, British and Norwegian Missions, the International Missionary Council, the American Friends Service Committee, are among the agencies through which Baptist gifts reach distressed groups.

The Baptist Relief Committee received from Dr. Harry Emerson Fosdick a copy of a letter from Secretary M. E. Aubrey of the British Baptist Union, making an earnest appeal on behalf of the British Baptists for pastors of churches which had been destroyed or damaged by German bombing. With congregations dispersed or removed under the exigencies of war, these pastors are themselves in dire financial straits. Dr. Aubrey said that it was hoped that after the close of the war the government would make some provision for church repairs. On receipt of this appeal the Committee made an appropriation of $2,000 to the Baptist Union of Great Britain and Ireland for the repair of Baptist churches.

New Bible Society Secretary for Colored Agency

The Board of Managers of the American Bible Society announce the election at their last meeting of the Rev. G. A. Hobart Sheppard, D.D., to the Secretaryship of the Dallas Division of their Haven Memorial Agency for work among colored people of the United States.

Dr. Sheppard succeeds to the office held for many years by the late Dr. M. L. Vaughters. He is a Texan by birth and early education, receiving his baccalaureate degree from Bishop College, Marshall, Texas, in 1930, at which time he was awarded a graduate fellowship by the John F. Slater Fund for Negro Education. In 1931 he received a degree of Bachelor of Religious Education from Hartford Seminary and in 1934 his Bachelor of Divinity from the Yale Divinity School. Arkansas Baptist College honored him with a Doctor of Divinity in 1940.

Following student pastorates in Connecticut he served the Antioch Baptist Church, Mexia, Texas, from 1934 to 1938. Since 1938 he has been pastor of the Sunset Baptist Church of Texarkana, Texas. For the past five years he has been special lecturer at the Annual Ministers' Institute of Bishop College Publishing Board of the National Baptist Convention.

In his new capacity with the Haven Agency of the American Bible Society he will be responsible for distribution of the Scriptures on a missionary basis to negroes in the states of Texas, Arkansas, Louisiana, Oklahoma and Kansas.

A Momentous Youth Movement

The present world situation accentuates as never before the supreme importance of reinforcing our young people with Christian influences and training for active service in waging relentless warfare against the myriad forces of evil that now threaten them.

Within a few months millions of our young men will be in training camps, if not in actual war. It behooves us, therefore, to multiply and intensify our efforts to win them to Christ, if they are not already Christians, and to strengthen them in their faith and purpose to do the will of God. This is the day of unparalleled opportunity as well as the day of inescapable responsibility for our churches. What we do we must do quickly.

We cannot break God's laws, but we can break ourselves against them.—*Maud Royden.*

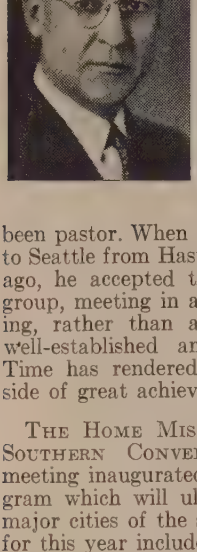
Under a Bushel

A young Christian went to work in a lumber camp. He was told it would be difficult for him there as they did not care for religion. He said he would make it all right. After an absence of some months he returned to his home. He was asked how he made out. His reply was, "Fine, they never did find out I was a Christian." That is putting your light under a bushel.—*William H. Joyner.*

$1.00

One dollar will send The United States Baptist to an army chaplain. Will you help? Send $1.00 today.

NEWS DIGEST . . . By William Park



It Is a Long Way from a Small Struggling Group meeting in a rented frame building on Howe Street to worshipping in the beautiful Queen Anne Church in Seattle, Wash., but that is what has happened in the 18 years that Dr. B. P. Richardson has been pastor. When Dr. Richardson went to Seattle from Hastings, Nebr., 18 years ago, he accepted the call of this little group, meeting in a rented frame building, rather than a call from a large, well-established and thriving church. Time has rendered the verdict on the side of great achievement.

The Home Mission Board of the Southern Convention in a recent meeting inaugurated a city mission program which will ultimately include the major cities of the south. Their budget for this year includes $302,000 for operating expenses, $48,000 for interest on debt and $180,000 on principal on debt.

Dr. J. Howard Williams, pastor of the First Church, Amarillo, Tex., has accepted the call of the First Church, Oklahoma City, succeeding Dr. W. R. White, who became president of Hardin-Simmons University, Abilene, Tex.

Kentucky Baptists, During the Past Year, raised $413,782, an increase of $28,924 over the previous year. The convention authorized an addition to the Kentucky Baptist Hospital to cost not more than $150,000.

Religious Emphasis Week was observed recently at the Colorado Woman's College, Denver, with Rev. L. B. Moseley of the First Baptist Church, Madison, Wis., as the speaker.

Dr. Clarence W. Kemper of Denver has been named chairman of a special committee to formulate plans for the organization of a Denver federation of churches. Other members are: Rev. E. W. Harner, Rev. W. O. Rogers, Rev. E. J. Hendrix and Rev. W. R. Ferguson.

The Church of Scotland has elected Dr. J. Hutchison Cockburn, minister of Dunblane Cathedral, Edinburgh, as moderator of the Church for 1941.

Dr. M. E. Dodd of Shreveport, La., spent a very busy week with the First Church, Minneapolis, Minn., and Dr. W. B. Riley, pastor. Dr. Dodd also addressed the Bethel College and Seminary, Northwest Bible School, Twin Cities Pastors' Conference and other gatherings.

Dr. Basil Mathews Is Returning to his position as professor in Boston University School of Theology and in Andover Newton Theological School after serving with the Ministry of Information in England.

Dr. Isaac Higginbotham of Boston has been elected executive secretary of the Massachusetts Baptist Convention, succeeding Dr. Hugh A. Heath. For many years Dr. Higginbotham has been director of promotion and editor of the state paper.

The Board of Trustees of the Kansas City Baptist Seminary announce that the name will be changed May first to the Central Baptist Theological Seminary. The Seminary will conduct an evangelistic conference January 28-30 with President Chas. W. Koller, President W. W. Hamilton, Dr. Kyle M. Yates, Dr. John Bunyan Smith, Dr. Walter E. Woodbury and Dr. H. E. Dana as the speakers.

Dr. Daniel Poling, Philadelphia, has been chosen by the General Council of the Northern Convention to preach the annual sermon in Wichita in May. President Gordon Palmer of the Eastern Seminary was elected as alternate.

The First Church, Long Beach, Calif., Rev. Winfield Edson, pastor, is enjoying a prosperous growth. Attendance on Sundays is running from 700 to 1,059, with the Sunday School averaging more than 700. On a recent Sunday 27 presented themselves for membership, 23 being by baptism.

Missionary C. W. Stumph, Albuquerque, working under the Home Mission Board among the Spanish-speaking people in New Mexico, together with 46 other workers conducted eight mission Vacation Bible Schools. There was a total enrollment of 513, of whom 312 were Catholics.

Announcement Is Made by the Colgate-Rochester Divinity School of the retirement of Dr. John F. Vichert after many years of faithful and fruitful service.

Dr. Eugene R. Kellersberger, medical missionary of the Southern Presbyterians in the Congo for 23 years, has been elected to succeed Dr. Emory Ross, retiring general secretary of the American Mission to Lepers. During the past year the Society had a total income of $221,989, which was $26,000 more than the previous year.

The Seventh Day Adventists, according to the *Christian Century,* have just graduated 4,000 men and women from an 18-day course of training for the church's medical cadet corps. Members of the Adventist churches are conscientious objectors.

The Florida Baptist Witness announces that Dr. George H. Crutcher, who for many years has conducted the department of general news in the *Witness,* has retired. Dr. David M. Gardner, pastor of the First Church, St. Petersburg, Fla., has been elected to the department.

Dr. Ralph Walker, Pastor of the Temple Church, Los Angeles, states that in a recent service there were visitors from 23 states and Canada. Those who attended the Northern Convention in Los Angeles will remember that Dr. George W. Truett was conducting special meetings when the Convention convened. On December 22 the cash and one-year pledges toward liquidating the $248,000 debt amounted to $37,786.

Baylor University, Our Beloved Alma Mater, experiences a great evangelistic meeting each year. At the one this year more than 1,000 students and professors reconsecrated themselves to Christ and large numbers made professions of faith. Dr. J. B. Tidwell, head of the Bible Department, reports more than 550 students enrolled in Bible courses.

Among the Evangelistic Pastors of the Northern Convention is Dr. James W. Brougher, of Glendale, Calif. Dr. Brougher recently conducted a revival campaign with the Twenty-third Avenue Church, Oakland, Calif., where Rev. M. D. Morrison is pastor.

Baptists Everywhere Will Rejoice in the high honor which has come to Chief Justice Charles Evans Hughes, who was at one time president of the Northern Convention. On December 7 "a citation in recognition of his contribution toward the improvement of human relations" was presented to him by the National Conference of Christians and Jews.

The Roman Catholic Church under the National Catholic Welfare Conference in Washington, D. C., has set up a youth department in Washington with the purpose of strengthening its work with the youth of America.

"The Pastors' Round Table" is published by the American Baptist Home Mission Society and is finding a welcome among the pastors of the Northern Convention. In the last issue, Dr. G. Pitt Beers, executive secretary of the Society, has an inspiring Christmas message, in which he calls attention to the fact that they have printed some 500,000 of the January evangelistic leaflets and may have to issue a third printing.

Eighteen Hundred Disciples of Christ attended a mid-Atlantic convention in Richmond, Va., with Dr. H. B. McCormick of Cleveland, president of the International Convention of Disciples, as the leading speaker. Other speakers were Dr. Roger T. Nooe of Nashville, Tenn., and Dr. P. D. Sukhnandan, a physician and surgeon from India.

One of the Outstanding Negro Scientists in this country is Dr. George W. Carver, Tuskegee Institute, who was born in slavery. He was recently accorded special honors by the Alabama Methodist Student Federation.

This Christmas the Salvation Army in New York City distributed 3,400 checks of from $3 to $10 among

needy families instead of sending baskets of foodstuff.

The Board of Social Missions of the United Lutheran Church has adopted the following in support of the national defense effort: "That the Lutheran churches be encouraged to help by instruction in Christian citizenship, by seeking to strengthen the faith of men in the ideals of democracy, by upholding the principle of freedom of conscience, by demanding the protection of all civil liberties, by protesting against war profiteering and all self-seeking and by giving encouragement to every community enterprise that contributes to the respect for law and love for country, and to cultivate in every possible way the will to peace with a view to a speedy cessation of the hostilities which involve the world in colossal calamities."

The Service Committee of the Church of the Brethren has voted "that our camps welcome approved c.o.'s of other denominations, provided such individuals do not comprise more than 25 per cent of the total."

A Prominent Baptist of Oslo, Norway, has presented his large residence to our Baptist Seminary for their use. The Seminary continues with its fine Christian ministry.

Dr. John Bunyan Smith, Pastor of the First Church, San Diego, Calif., is one of the promoters of a new college in Los Angeles, to be known as Westmont College. It will be patterned after Wheaton College from which it will get six of its faculty.

Three Hundred Negroes Gathered at Aberdeen, Miss., the other day in their first Negro Institute of this year. Over at Raleigh, N. C., Shaw University, the oldest Negro Baptist college, celebrated its 75th anniversary. This school was supported by our Home Mission Society for many years and has trained more than 10,000 young people.

Belgium Has Offered Virginia Union University, Richmond, its World's Fair building, valued at $700,000 for a library and auditorium. It will cost $325,000 to wreck, move and rebuild it; $205,000 is yet needed. Send contributions to Dr. W. J. Clark, President, Richmond, Va.

The British Foreign Bible Society distributed during the past year over 12,000,000 copies of the Bible, 750,000 more than the previous year. The sales in Central Europe were up over 200,000 copies.

The Board of Missions and Extension Work of the Methodist church, meeting in Philadelphia, expressed grave concern over the critical situation in the Far East. A special deputation has been sent to visit Korea where "the New Order in Asia has placed the very life of the church in jeopardy." The council of bishops has been asked to lead Methodists in raising a special fund of one million dollars for use at home and abroad in relief work.

For 103 Years Judson College, Marion, Ala., has served as the oldest Baptist women's college in America. Dr. L. G. Cleverdon, who has served as president for 13 years, has resigned effective at the close of this school year.

Dr. Edwin McNeill Poteat of Cleveland delivered an address on "The Christian State" to 2,750 young people in Columbus, Ohio. These young people met under the program of "United for Christian Action."

The First Congregational Church of Cambridge, Mass., has had but 12 pastors in 300 years. At a recent meeting Dr. Raymond Calkins was retired and became pastor emeritus, when Dr. John H. Leamon was installed as pastor.

What a Church! may be said of the First Baptist of Columbia, S. C. When Dr. J. H. Webb, pastor, resigned to accept the call of the Beech Street Church, Texarkana, Ark., this church presented him and his wife with a set of sterling silver of 72 pieces and a check for $2,000.

When in Chicago at the Mid-Year Meetings of the Northern Baptist Convention agencies it was the privilege of a number of us to hear Dr. Harold W. Ruopp at the Central Church. This church has just celebrated its 65th anniversary. The Sunday night we attended, Dr. Daniel Poling of Philadelphia preached. There was a long waiting line of anxious people who could not get in. It did us good to see hundreds of people trying to get in at a great downtown church in Chicago.

Pittsburgh Baptists Report more than 93 per cent of their Sunday Schools enrolled in the Baptist Church School Advance—72 out of a possible 77 churches.

The North American Administrative Committee of the World Sunday School Association is planning an International Congress on Christian Education to be held in Mexico City, July 16-20, 1941.

On February 1, Rev. Kenneth L. Cober, director of Christian Education for New York state, will become pastor of the Lafayette Baptist Church, Buffalo, N. Y.

The Christian Youth Council of North America will meet in Estes Park, Colo., June 23-28, 1941. Northern Baptists have been assigned a quota of 15. A Christian Youth Congress is being held this month (February) in Lima, Peru. North America is represented by five delegates.

Dr. Frank Anderson, Executive Secretary for Iowa Baptists, was elected a charter member of the newly-established Phi Beta Kappa at Bucknell University, Lewisburg, Pa. Included in the group of 17 were 12 Bucknell alumni and one undergraduate.

Dr. Clement C. Hesterman, London, writing the Foreign Mission Board, Richmond, said: "You have heard of the destruction of our premises . . . events seem to be drawing us closer together in every sphere; we feel encouraged and grateful to God."

Mr. Chester Swor, Dean of Men at Mississippi Baptist College, Clinton, has just completed a great youth week revival at Albuquerque, N. M. This is a part of the southwide program for youth.

Dr. H. Prochazka, for 17 years president of the Baptist Seminary, Prague, Bohemia, is visiting Czech churches and people in the United States. He recently spent some time in Nebraska, where there are over 80,000 of his people.

Dr. W. S. K. Yeaple, Who Was Elected Executive Secretary of the Board of Education, N.B.C., at Atlantic City in May, has resigned because of ill health. He has been appointed Secretary of Stewardship by the Council on Finance and Promotion. Dr. Newton C. Fetter, Boston, has been appointed Interim Secretary of the Board of Education to serve until May.

Dr. Fred B. Palmer has been elected interim pastor of the First Baptist Church, Janesville, Wis., to serve for one year while Pastor F. H. Fahringer is serving as chaplain with the 120th Field Artillery, Camp Beauregard, La.

A Religious Survey of Minnesota tells us there are in the state of 10,000 lakes 40,000 Jews, 476,000 Roman Catholics, 822,000 other church people, and 1,338,000 unaffiliated.

The Executive Committee of the Massachusetts Baptist Convention announces the appointment of Rev. Benjamin P. Browne of Holyoke, to become Director of Missionary Cooperation, succeeding Dr. Isaac Higginbotham, who has become General Secretary.

Doctor Howard Wayne Smith

Dr. Howard Wayne Smith is retiring the first of March from the First Baptist Church, Ardmore, Pa. He has been elected pastor emeritus. Dr. Smith will continue to reside at 111 Walnut Avenue, and will be available for supply or interim work.

My Church and I

My church is the home of my soul, the altar of my devotion, the heart of my faith, the center of my affection, and the foretaste of Heaven. It claims the first place in my heart, the highest place in my activities, and its unity, peace and progress concern my life in this world and that which is to come. I owe it my zeal, my benevolence, and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, I chill my own soul, and disown my allegiance to its Founder, the Lord Jesus Christ.

Quickened Pace—United Action!

By COE HAYNE, New York, N. Y.

THAT the most subtle dangers threatening the United States are not from outside influences but from those arising domestically, was declared by Hon. William E. Sweet, former governor of Colorado and moderator of the General Council of Congregational and Christian Churches, at a joint session of the annual meeting of the Home Missions Council, Council of Women for Home Missions, and Foreign Missions Conference, held December 8, in Atlantic City, N. J. On the following day Dr. Homer McMillan, of Atlanta, Ga., in his annual address as president of the Home Missions Council, reaffirmed the former governor's thesis in a plea for the strengthening of home mission agencies in the United States and Canada. His address was followed by the annual report of Dr. Mark A. Dawber, executive secretary of the Home Missions Council, who further defined how the present crisis in world affairs gives new urgency to the task of missions at home.

"As never before, Home Missions is profoundly affected by world events," Dr. Dawber contended, "and the immediate future would suggest that we might anticipate wider and deeper implications as a result of the present crisis."

These "implications" the speaker ranged as follows: the closing of world markets; the paralysis of industry and agriculture; the decline of democracy and the rise of totalitarianism; the preparation for defense with its uprooting of thousands of American youth from their own communities and their relocation in military and naval camps, which usually have their temptations; the coming of thousands of refugees from Europe; the increased responsibility that now rests upon the United States for the many and varied forms of relief for war-stricken countries.

Disadvantaged People In a Democracy

"There is one aspect of this world crisis which I believe is of paramount concern to us in the United States," stated Dr. Dawber. "It is the threat to democracy that is upon us in the world and that has its counterpart right here at home. While we are concerned to defend ourselves against the forces outside our shores that are inimical to our American way of life, I am impressed with the fact that a far greater peril exists within our country. A careful study of the decline of democracy and the rise of totalitarianism will reveal that their causes were rooted in what was happening to the disadvantaged people in the countries where these things occurred. The fact is that, wherever people have lost their civil rights, they had previously lost or had never obtained the minimum means of economic independence for individuals, families, and communities. It is very clear, I think, that wherever the masses have fallen under the spell of demagogic dictators and their terroristic bands, the ranks were recruited from among individuals who had little or no economic independence.

"Home Missions is the arm of the Church to reach the dispossessed multitudes of this country. These are the people who live too precariously to exercise their liberties or to defend them. These are the people who easily become the prey of fascist and communist groups. They have none of the substance of liberty themselves, therefore they have scant respect for law or any form of civil rights. We speak of defending the *American Way of Life,* but the fact is that millions of our people have never known an American way of life as we understand it. For millions of our fellow citizens the very minimum essentials of the American way of life are not available.

Quickened Pace and United Effort Needed

"It is at this point that the Home Mission agencies need to quicken their pace in order that by some means we might reach a larger number of these people, not only with the bread of charity, but with a positive and constructive plan to enable them to become a more integral part of our American way of life and to participate more genuinely in its material, as well as its spiritual blessings.

"Most of these new demands cannot be met on the old denominational basis. They will require the pooling of effort and resources, in order to make a forceful impact upon the several groups that today constitute the new frontier of missionary work on the North American continent. We certainly must act together, with more united effort, in a ministry to the disadvantaged people."

Among the factors within our borders that constitute a threat to our national life and a challenge the churches must face realistically, Dr. Dawber included: 85,000,000, or 63 per cent of our population outside the churches; 30,000,000 children and youth without religious training; 30,000,000 foreign born, representing 45 nationalities; 96 metropolitan centers with 45 per cent of our population and only one out of seven member of a church; an active criminal population of four and one-half million, which is three and one-half times as many as are enrolled in colleges and universities; an annual crime bill of $15,000,000,000; $120 for every man, woman and child; a national liquor bill last year of $5,000,000,000, a little short of 50 per cent of the country's food bill; $15.33 per capita for education, and $38.60 per capita for liquor.

Two Home Mission Councils Merged

This annual gathering of the Home Mission Councils was made historic by reason of the action on December 9 that wrought out of two organizations the Home Missions Council of North America. Dr. G. Pitt Beers, executive secretary of The American Baptist Home Mission Society, was unanimously chosen as the first president of the newly created interdenominational body, whose constituency remains the same, namely, the home mission and church extension boards of nearly all of the Protestant denominations in the United States and Canada.

Actual missionary work has for some years been carried on cooperatively by the various church boards through the Home Mission Councils. A tentative budget of nearly $60,000 for work among migrants and sharecroppers was approved at the Atlantic City meeting. This important type of mission work is of such a nature that no single denomination has been able to conduct it entirely satisfactorily. In addition to the support of religious work directors in Government Indian schools, a new form of field service along evangelistic lines has been developed through the Joint Indian Committee of the Home Mission Councils. During the past year the Councils helped in the support of an evangelistic worker on the Navajo Reservation and hope during the coming year to provide similar service for other reservations. This is an important type of cooperative endeavor which should be extended as funds permit.

Following the sessions of the Home Mission agencies occurred the first plenary sessions ever held under the united auspices of the Federal Council of Churches of Christ in America Home Missions Council of North America, Foreign Missions Conference of North America, Missionary Education Movement, National Council of Church Women and the United Stewardship Council.

The National Religious Crisis

RUFUS W. WEAVER, LL.D., *Chairman*
General Committee on Army and Navy Chaplains

THE greatest religious dislocation in the history of America is in process. There are approximately 21,000,000 young men in this country between the ages of eighteen and thirty-five. One-half of these have been or will during the coming five years be uprooted from their normal civilian relations and transferred to areas of service under the control of the Government.

Two million underprivileged youth between eighteen and twenty-one have within the last few years received training in the CCC camps. It is probable that two million more will be enrolled between now and 1945. Five million young men within the next five years will be called into service for at least one year of intensified military training. In addition to the above groups, between two and three million young men will leave their home communities to work in plants engaged in the manufacture of arms and other equipment essential to national defense. The total equals at least one-half of America's young manhood. This social dislocation creates a religious crisis unparalleled in American history. Thoughtful men are convinced that unless this crisis be successfully met, the consequences will affect organized religion in ways which will prove to be most disastrous. If our civilization is to be saved, the religious faith of America's young manhood must be preserved.

During normal peacetime, the maintenance of the spiritual life of the officers, the enlisted men and the CCC enrollees has been placed in the hands of chaplains, commissioned by the Government. During the years I have served as the Chairman of the General Committee on Army and Navy Chaplains, I have come to appreciate with an ever increasing warmth, the excellent work performed by the chaplains in the Army, the Navy and the Civilian Conservation Corps. One needs only to read the Army Training Manual No. 2270-5 to realize how many are the functions, the duties and the assigned activities of the chaplain. Whatever his rank, he is to the men simply "the chaplain," and is so addressed by them. Though he wears the uniform, he is first and foremost a servant of God. He is wrongly charged when it is declared that he is a part of the war machine, for he does not possess the right to command and cannot participate in combat action. Many are his ministries, but the chiefest of them is to strengthen in God the hand of every soldier he serves. The chaplain, faithful to his high obligation, is within his area of service surpassed by no other officer in the Army.

Recognizes the Necessity

The Government is recognizing as never before the necessity for the preservation of the spiritual life of the men called into service. The Army has never had a Chief of Staff more keenly interested in the work of the chaplains than General George C. Marshall. The Congress has made appropriations for the support of one chaplain to every twelve hundred men. Hundreds of civilian pastors, commissioned in the Chaplains Reserve Corps, are arriving in the newly formed camp units. The responsibility of the chaplain has been raised to the *n*th degree by the Selective Service Act and by the Government imposing upon the ranking chaplain of each camp unit the determination of the number and the type of religious and other services that civilian ministers and lay workers may perform within the camp area. Save when they are on leave, the service men are curtained off from the normal religious influences of civil life.

The War Department, the Navy Department, and the Civilian Conservation Corps Administration recognize officially three faiths—Jewish, Roman Catholic and Protestant. The official agency of Judaism is the Jewish Welfare Board, represented by Dr. David de Sola Pool; the Roman Catholic Vicariate, represented by Bishop Francis O'Hara; and the General Committee on Army and Navy Chaplains, composed of committees appointed by thirty leading Protestant bodies, represented by Dr. Paul D. Moody. The training program has greatly increased the functions, the activities and the responsibilities of these three representative religious bodies.

The induction of hundreds of thousands of young men, drawn from every community and from every congregation throughout the land has awakened a lively interest and a growing anxiety on the part of parents, pastors and religious leaders everywhere. The Home Mission Agencies of all denominations desire to know the location and the kind of religious work they will be permitted to do. The religious bodies in communities adjacent to the camp units are seeking advice as to plans, acceptable to the military authorities, through which they may participate in preserving and in strengthening the faith of the enlisted men and the selectees.

A communication, signed by General George C. Marshall, Chief of Staff, dated January 8, 1941, announces the policy that will be followed by the chaplains in their relation to pastors and workers, living near the camp unit: "Chaplains are encouraged to invite accredited clergymen from nearby communities to assist in religious and welfare activities at army stations. We are anxious to establish the closest possible contact between civilian and military religious representatives."

Opens the Door

This statement of policy opens the door for effective co-operation between the nearby churches and the chaplains; it allays the anxieties and silences the criticisms of those who read into the authority given to the senior chaplain the right to exclude all civilian ministers from conducting religious services within the camp area.

The religious bodies have an unchallenged equity in the young manhood of this country. The churches have trained many, many thousands of them for future Christian leadership. Denominational statesmen are deeply concerned as they contemplate the impact of military life and governmental restraints upon one-half of the young men, who, when they return to their homes, will become powerful if not controlling factors in determining the standards of morality and the quality of Christian living for their generation. The pastors look to the chaplains as the ministers whom they will hold primarily responsible if their trained, consecrated and enthusiastic young men return to civil life shipwrecked in faith and morals.

All these and other elements and factors that enter into the existing dislocation of young American manhood convince the interested and thoughtful observer that we are facing the most serious religious crisis ever known in

(*Continued on page 27*)

THE BAPTIST BIBLE SCHOOL

A General Training School for Christian Workers

Waddell Hall
715 Eighth Street, N. W.
Washington, D. C.

"Times Like These Demand—"

By DANIEL HEITMEYER, Loveland, Colorado

CHURCH people today would do well to ponder Jesus' saying about straining at gnats and swallowing camels. A hard-headed outsider might get the impression that churches are concerned about trifles and indifferent to great issues. We get so busy fighting mosquitoes that we fail to notice that the cows have broken into the corn field and the stew has boiled over and put out the kitchen fire.

Years ago an asylum attendant told of a device they used to quiet insane patients who threatened to become violent. They daubed their fingers with molasses and gave them a basket of feathers to play with. They became so absorbed in picking feathers off their fingers that they forgot their mania.

Sometimes the Imp of Discord seems to use that method on church people. He smears their fingers with prejudices and sets them to playing with shibboleths. The old injunction does *not* read, "Contend earnestly—for the difference betwixt tweedledum and tweedledee." It is said that Nero fiddled while Rome burned. Shall it be said that the church is befuddled while civilization burns?

This is no plea for placid pacifism as between right and wrong. There is a place for tolerance, but also a place for moral militancy. There are some items of behavior about which there are honest differences of opinion among equally intelligent and devout people. Fighting over them is a waste of time. A good policy for the conscience-led Christian is, when in doubt, don't. But it is a place for teaching rather than the big stick. It is the place for the catechism but not for dogmatism.

No Appeasement

But there also are areas where great issues are being wrought out in irreconcilable conflict between right and wrong. In those areas is no place for appeasement. Christ said, "Think not that I came to send peace on earth; I came not to send peace, but a sword." He well knew that truth is always militant, and that militant truth always raises up enemies against itself because it is ever pressing on toward conquest. Tolerance too often is only a pretty cover for colorless indifference.

Next to a great cause to live or die for, the best tonic for our flabby moral nature is a great wrong to fight against. Next best thing to a great affirmation is a great denial. We can't defend the faith unless we contend for it. There's nothing wrong in being contentious for the right. The wrong lies in being penny-contentious and pound-pacifist. The greatest sermon of the famous Dr. Robertson of Brighton was entitled, "The Expulsive Power of a Great Affection." Maybe some preacher of an "annual sermon" might make his reputation by preaching on "The Propulsive Power of a Great Indignation." Indeed, it would electrify whole denominations if some great convention were swept by a fierce tempest and fury of righteous wrath against some of the monstrous evils of our modern world.

No, the trouble is not that church people are too contentious; the trouble is that they look at gnats through a microscope and at camels through the wrong end of a telescope. There was a serious split in a certain sect over the momentous question whether they should have buttons or hooks and eyes for fastening their clothes. What makes that sort of thing tragic is that it is typical. It is said that at the very moment when affairs in Russia were crashing into chaos a conference of Orthodox Church dignitaries was debating over some trifling details of the vestments to be worn by the clergy. What a ghastly irony in the fact that it was the "Orthodox" church! Alas, what molehill orthodoxies, and what mountainous heresies churches sometimes exhibit!

Rumbling Around

What could be more futile than an adult Bible class dragging drowsily through a rumbling discussion of the exact shades of meaning in some perfectly familiar scriptures, while ignoring entirely the earth-shaking implications wrapped up in those same scriptures. What a withering indictment of a certain type of clergy was that, in the dialogue between a wife and her husband, the husband having just returned from church:

She: "What was the sermon about?"

He: "The minister didn't say."

She: "I mean, what did he aim at in his discourse?"

He: "Nothing."

She: "Well, what were the results?"

He: "He hit it."

In lodge meetings men and women strut through their ceremonies and mouth the great words of friendship, brotherhood, truth; in "service" clubs we eat well-cooked meals and placidly listen to discreet speakers; in our churches we sit for an hour (if we do) in comfortable pews and listen to music, or even join in the singing, and endure well-modulated sermonic platitudes, and call it all "serving the Lord." In the meantime ominous far rumblings and a feverish trembling of the earth beneath our feet give warning of things to come. Surely, that is not well. In a similar time Daniel Webster closed his greatest speech in the Senate with the words, "Let us lift up our conceptions to the magnitude of the duties that devolve upon us; let us not be pygmies in a case that calls for men." That is good counsel for church people today.

More Religion

A very practical man has confessed: "I have too much religion or too little; I must either give up what I have, or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy religion." He ended the dilemma triumphantly. He solved the problem by the wholehearted acceptance of Christ as his living Lord. He put an end to divided loyalty, to doubtful obedience. —*C. C. Albertson.*

Are you for a

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The Southern Baptist Radio Network

By LOUIE D. NEWTON, Atlanta, Ga.

THE EDITOR has asked me to write a brief word about the Southern Baptist Hour—a series of thirteen broadcasts on a network of prominent southern radio stations, beginning Sunday, January 5, and continuing through Sunday, March 30, 1941, under the direction of the Radio Commission of the Southern Baptist Convention, Dr. S. F. Lowe, pastor of the Inman Park Church, Atlanta, chairman.

Southern Baptists are enthusiastic about this first venture in a network Baptist Hour. The Radio Commission has worked hard on this project for several years, having made exhaustive study of the whole radio question, patiently winning its way to what now appears a comprehensive plan which should reach every part of the convention territory; and with definite hope of widening the reach of the broadcast in later programs.

The hour of the broadcast will be 3 o'clock, central standard time, each Sunday afternoon. Some stations will take the broadcast by transcription a week late, the hour for these transcription programs, in most instances, being 1 o'clock, central standard time.

No charge is made by any of the stations for the broadcast, the Radio Commission providing all wire charges through subscriptions by local Baptists in the cities where the broadcasts are given. Dr. Lowe reports a remarkable response, in every instance, from the local communities, through committees composed of pastors and laymen.

The general theme of the thirteen broadcasts is "The Living Christ in the Life of Today." The subjects for the individual messages will be: "Christ and Human Crises," "Christ and Human Suffering," "Christ and Human Liberty," "Christ and Human Sin," "Christ and His Fellowship with Men," "Christ and His Death," "Christ and His Resurrection," "Christ and His Return," "Christ and His Church," "Christ and the Ordinances of His Church," "Christ and His Reign of Peace," " Christ and Man's Ultimate Need," "Christ and the Life of Power."

An impressive group of speakers will present the above subjects. Dr. M. E. Dodd was the first speaker, Sunday afternoon, January 5, with the subject, "Christ and Human Crises." Dr. George W. Truett was the speaker January 12, with the subject, "Christ and Human Suffering."

Dr. A. J. Moncrief, Jr., spoke the third Sunday in January on "Christ and Human Liberty," and Dr. Oscar Johnson was the speaker the last Sunday in January on "Christ and Human Sin."

The other speakers will be Dr. Ellis A. Fuller, Dr. Theodore Adams, Dr. John Buchanan, Dr. John L. Hill, Dr. T. L. Holcomb, Dr John R. Sampey, Dr. W. W. Hamilton, Dr. C. C. Morris and Dr. J. Clyde Turner.

A musical program is provided for each broadcast by a choir or group of choirs in the city where the broadcast originates. The period of each broadcast is thirty minutes.

The Radio Commission is composed of the following well-known Southern Baptist pastors and laymen: Dr. S. F. Lowe, chairman, Dr. A. J. Moncrief, Jr., Norfleet Gardner, J. R. Weatherspoon, R. H. Coleman, M. E. Coleman, C. C. Morris, M. E. Dodd, T. V. McCaul, J. H. Williams, H. C. Bass, Edward S. Preston, Herrick Hall, R. J. Bateman, John L. Hill and J. A. Musgrave.

City Mission Program Launched

Inauguration of a city mission program was authorized by the Home Mission Board in the meeting of its executive committee January 3.

Acting on recommendation of Field Secretary J. W. Beagle, the Board named Rev. Loyd Corder as city missionary in Houston, Tex.

This is the first appointment under a new city mission program proposed in November at the Home Mission Board's annual meeting in Atlanta, Dr. J. B. Lawrence, executive secretary-treasurer, explained. Plans are being considered, he said, to cooperate with Baptists in a similar work in Atlanta, Birmingham, and New Orleans.

New Church at Bradford, Pa.

The First Church of Bradford is now engaged in the erection of a new house of worship under the leadership of Rev. Havard Griffith. Rev. Griffith has been in the fund-raising business for the past six years, and his experience has proved valuable in this field. Ninety-five thousand dollars is now subscribed toward paying for the $105,000 new building. The entire building is now enclosed and will be ready for occupancy about April. The structure is colonial in design, the sanctuary will seat 300 people with an overflow room for 150 more, and the educational plant will accommodate 400 scholars.

THE PARABLE Of the Good Sermon

C. F. BANNING

Now it came to pass that a man of the world, dressed in purple and fine linen, came unto the synagogue of the gentiles each Sabbath Day and did hear the prophet prophesy. Each Sabbath he would say unto the prophet after the service, "Sir, that was a great sermon." The prophet rejoiced. Yea, he began to believe perchance he might be one of the major prophets.

Then did the prophet, after many weeks, begin to inquire after that man who was so wise and discerning. Behold, he was like the lilies of the field. He toiled not, neither did he spin in the work of the Lord. He came not to the hour of prayer. He witnessed not to the unsaved concerning the love of God. He gave no share of the blessings which God entrusted to him and was an unjust steward. He was at ease in Zion.

The prophet's sermon was just good enough to make him rejoice in the Lord, to be entertained, to be happy. The sermon was not deep enough to touch him at his deepest need. It did not tell him that he was a sinner. It did not convince him that faith without works is dead. It came to pass that in the night watch the prophet realized that he was still a minor prophet.

Behold, on the Sabbath Day when this Israelite in whom there was much guile came forth and spake comfortably unto the prophet that the prophet answered and said unto him, "Sir, have you ever tried it?" And the man went away sorrowful and complained that the prophet was too modern and did not stick to the gospel. Then did the prophet see that if he wanted men to speak pleasantly about him he must speak comfortably to them. But what saith the Master? When those who are at ease in Zion go not away sorrowful or angry, perchance the prophet is at ease in Zion. Behold, the prophet sought him a quiet place under a sycamore tree where he might search his own heart.

Review of the Mont

Written especially for "The Unite

THE INTERNATIONAL SCENE

RECONCILIATION: This month a word made news.

Disturbed over the manner in which the term "appeaser," with its none-too-flattering connotation, is being used to describe individuals and groups urging the acceleration of peace moves, churchmen hastened to bring another term into wider usage. It is the word "reconcilation."

Churchmen were grateful to two influential New York clergymen for starting this terminological trend: Dr. George A. Buttrick, past president of the Federal Council of the Churches of Christ in America, and Dr. Ralph W. Sockman of New York's Christ Methodist Church.

In his presidential address to the Council's biennial session in Atlantic City, N. J., last month, Dr. Buttrick called upon the churches of America to adopt a "ministry of reconciliation." Reconciliation, he said, means "to make friendly again" while appeasement means to "pacify by concession." Appeasement may "blink at wrong" and may even compromise with war, but reconciliation builds on the truth and "grapples with the causes of war."

Dr. Sockman, echoing the sentiments of his noted colleague, condemned the nations of the world for not being "Christian enough" to make a serious effort at reconcilation, and declared permanent peace could never be established through appeasement—a policy which he described as depending on selfishness and power politics. A just and lasting peace, said Dr. Sockman, must be an outgrowth of reconcilation, which gains its strength from self-sacrifice.

PEACE AIMS

Europe: In his Christmas message to the Sacred College of Cardinals Pope Pius stipulated five "indispensable prerequisites" for the new world order. The stipulations:

Triumph over hate, which divides people.

Triumph over mistrust, which nullifies international agreements.

Triumph over the false dictum, that might makes right.

Triumph over dissension by transforming conditions, which deprive States of a living for all their subjects.

Triumph over egoism, which fosters violation of the sovereignty of States and the liberty of their citizens.

In conjunction with the Pope's appeal, the Archbishops of Canterbury and York, Primates of the Church of England, Cardinal Hinsley, head of the Roman Catholic Church in Britain, and Walter H. Armstrong, Moderator of the Free Church Federal Council, joined in urging five standards to guide statesmen in solving post-war economic and social questions. The standards:

Equal opportunity for education of all.

Preservation of the family as a social unit.

Restoration of a sense of divine vocation to man's daily work.

Abolishment of extreme inequality of wealth.

Utilization of earth's resources as God's gifts to the whole human race.

United States: Without much fanfare, American religious groups are at work drafting proposals for a just peace and outlining the kind of social order which, in their opinion, is necessary for the peace of the future.

Important step in this direction was the decision made by the convention of the Federal Council of Churches to establish a Commission for a Study of the Bases of a Just and Durable Peace. The function of this body will be to make recommendations for peace at the moment an armistice is declared.

This Commission will not only represent the 22 major denominations now enrolled in the Federal Council but will include in its membership representatives of the International Council for Religious Education, the Foreign Missions Conference of North America, the National Council of Church Women, the Church Peace Union, and the World Alliance for International Friendship Through the Churches.

Another important move, if it materializes, will be the attempts of the Commission on World Peace of the Methodist Church to obtain a conference of world-wide Methodism, which would be instructed to draft points essential to a Christian Peace settlement. The peace group recently voted to ask the Methodist Council of Bishops to approve such a world-wide conference.

WAR RELIEF

On December 21st five pacifists left Lancaster, Pa., on a projected tramp to New York City, to arouse "the moral conscience of the nation to its Christian responsibility to feed Europe." Led by the Rev. Dr. J. Holmes Smith, pastor of the Methodist Church in East Berlin, Conn., the group pulled a hand-car filled with food and clothing, planned to sleep in churches and barns.

Their pilgrimage drew attention to the fact that most of the recently recorded church sentiment on the food-for-Europe issue favored some kind of relief.

Church opinion was registered mainly in resolutions or statements indicating a position on the Hoover plan. This plan, announced in August by Herbert Hoover, and implemented in December by the National Committee on Food for the Five Small Democracies, calls for aid for the people of Central Poland, Finland, Norway, Belgium and Holland. The plan proposes freeing of cash reserves outside the small democracies to finance food imports, which would be dispatched only in amounts necessary to sustain life. Germany would be expected to agree among other things to take none of the domestic produce of the people and to assure control of distribution adequate to insure carrying out the guarantees.

When the British government rejected the plan last month the American Friends Service Committee announced that it would continue efforts to make agreements with the British and German governments for passage of food.

RELIGIOUS EDUCATION

Advance: Ambitious plans to extend religious education to 30,000,000 young people—double the number now reached—were approved by the Planning Conference on Christian Education in Pittsburgh, Pa., for presentation to the International Council of Religious Education at its annual February meeting in Chicago.

During the past few years a number of Protestant denominations have fought secularism individually by vigorous programs, termed Advances. In February, 1940, at its annual meeting, the International Council, which represents about 85 per cent of American Protestantism, acted to unite those movements into a concerted attack on the rgielious education program. Last month's conference was planned as an initial step.

In addition to working out plans for coordination, the conference discussed extensive use of modern promotional methods, and the enlistment and training of a large number of lay teachers.

Problems: But the problems con-

World of Religion

." by The Religious News Service

fronting religious educators are still thorny ones, according to the Information Service of the Federal Council of Churches, which emphasizes the lack of any sharply defined and consistent policy in the United States as to the relation of Church and State in respect to education.

Information service notes two suggested solutions to the religious education problem.

First solution is the "Released Time" plan, in which the child is permitted to receive religious instruction under the administration of the church of the pupil's choice at regular periods during the school week.

Second approach is, the bulletin suggests, more radical, involving a reorientation of the school program itself to the extent of a recognition of religion as a phase of culture. Under such a scheme the same attention would be given to the religious life of the community as is given in the social studies to business, politics, art, and public welfare.

* * *

One interesting development this month was the opinion handed down by the Attorney General of Kentucky, who stated that public schools of the state can legally be used for moral instruction authorized by the 1930 General Assembly. While schoolrooms were not specifically mentioned in the law as passed, the Attorney General's office said that examination of court decisions "fails to disclose anything unconstitutional in the use of a schoolroom for such purposes."

TEMPERANCE

With the legislative bodies of some 38 states convening this month, and with, at present writing, at least five of them preparing to discuss temperance bills which are receiving the active support of religious groups, church interest in the liquor question assumed growing importance.

Among the states in which temperance legislation is awaiting action are South Carolina, North Carolina, Michigan, Maryland and Vermont.

While several of the projected bills are carry-overs from previous sessions, observers are noting a definite re-awakening of church activity.

In conjunction with this legislative trend there is a tendency among church groups to take an increasingly active part in promoting temperance education within the nation's defense forces.

Last month the Federal Council of the Churches of Christ in America, meeting in biennial session in Atlantic City, voted to call upon President Roosevelt and the Secretaries of the Army and Navy to "protect" the men in training camps from exploitation by "liquor interests." A similar move was recently approved by the executive committee of the Women's Christian Temperance Union.

Heightened activity along temperance lines has been marked in denominational and local church deliberations.

A number of ministerial associations and church councils have joined in community efforts to arouse temperance activity, and have supported the stand of the Federal Council in demanding "protection" for the men in the armed forces.

Church groups, however, no longer can be depicted as the disagreeable old reformed in a stove-pipe hat. Current campaign tactics are, for the most part, built around the term "temperance" as distinguished from "prohibition."

During the month, the heads of five national Lutheran groups issued a statement urging the unification of all nation-wide temperance groups into a single body which would concentrate its efforts, not on prohibition, but on the advancement of temperance education, the fostering of public sentiment, the promotion of sane temperance legislation and the enforcement of such laws.

The Lutheran leaders deplored the lack of progressive action on the part of many church-related temperance groups and recommended that the new unified body operate as a common agency outside of the church.

PRESS

Methodist Advocate: Early in the last century the New York edition of the *Christian Advocate*, Methodist Episcopal journal, was the most widely circulated newspaper, religious or secular, in the United States. This month, the first issue of the new weekly *Christian Advocate* of the recently united Methodist Church, which replaces seven sectional journals, was mailed to more subscribers than any Protestant journal in the country could claim—an estimated 250,000.

By action of the General Conference of the Methodist Church and the Methodist Board of Publication, Dr. Roy Lemon Smith, editor of the new paper, has been left absolutely free to express his convictions. Interpreting this freedom in a signed editorial in the new paper, Dr. Smith declares that "the *Christian Advocate* must undertake to speak for all the people called Methodist, and in so doing it must be entirely free from partisan bias, economic prejudice and sectional pride." Recognizing that no one individual is capable of speaking the mind of eight millions of Christians, the *Advocate* has assembled a board of contributing editors who represent a wide variety of opinion within the Church.

The *Advocate*, well illustrated and briskly written, is slanted to the layman, but does not coddle him. One frank comment on the editorial page reads: "If the kingdom of God could be established by holding banquets, the Methodist Church could do it unassisted."

INTER-FAITH COOPERATION

This month national groups rewarded leaders in the cause of better understanding among all faiths, while church groups acted to condemn prejudice.

Rewards: To Clarence E. Pickett, executive secretary of the American Friends' Service Committee. The Pi Lambda Phi Award, presented annually by the fraternity to the person who has most convincingly achieved world-wide recognition as an exponent of true humanitarianism and brotherhood.

To Chief Justice Charles Evans Hughes, one of the founders of the National Conference of Christians and Jews. The citation of the Conference, at a ceremony in Washington on December 28, for his contribution toward the improvement of human relations.

To the student who exerts most leadership in the promotion of inter-faith relations at the University of Illinois. An annual $300 fellowship established this month by the Hillel Foundation of the B'nai B'rith.

Recommendations: A Seminar Commission on Anti-Semitism and Refugees, held as part of the joint meeting of the Federal Council of the Churches of Christ in America and six cooperating interchurch bodies meeting in conjunction with the Federal Council's biennial convention in Atlantic City, asked every Christian Church to create Christian attitudes toward the Jews, declaring anti-Semitism contrary to the teachings and spirit of Christ.

WORLD ALLIANCE NEWS

By W. O. LEWIS, *General Secretary*, Washington, D. C.

Great Britain

Dr. J. H. Rushbrooke has moved from the outskirts of London to a place in the country nearby. He has been visiting the theological seminaries of Great Britain and Wales. From time to time he goes to the office of the World Alliance in London. He and his family are well.

After the Headquarters of the Baptist Missionary Society in London were bombed, the office was moved to another place in London. The temporary office has also been bombed: the Society is arranging for its office in the country near London, but the permanent address is still 19 Furnival Street, London.

In September, incendiary bombs fell on the Baptist Church House, headquarters of the Baptist Union of Great Britain and Ireland, in which the office of the Baptist World Alliance has been for 35 years. The two upper stories were burned out. No one was killed, and the damage has been repaired. Inasmuch as the most important documents of the Baptist World Alliance had been removed the Alliance suffered small loss.

The Baptists of England have suffered as much or more in proportion, than other denominations from the loss of property due to air raids.

France

Direct word from France indicates that food conditions are serious. One Baptist pastor who was in the French army was wounded.

The Baptist Headquarters in Paris have not been molested.

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Baltic States

Our seminary in Tallinn (Reval) and one of the leading churches of Tallinn have been closed.

But, though many handicaps are laid upon Baptist work in Estonia, a goodly number of churches are still open and carrying on their work. Work near the border of Russia has apparently not been molested.

The seminary in Riga, Latvia, and some of the churches in that country have been closed. Some of our most prominent leaders are in distress.

Baptist work in Lithuania has been forbidden on account of the fact that the denomination had no legal standing. Pastors have been torn from their churches, and regular work is now impossible. The Roman Catholic Church has been disestablished, and the priests must live now from the free will offerings of their church members. The Soviets are carrying on, in this country, active anti-religious propaganda.

Poland

The Soviet government continues to banish Baptist ministers from eastern Poland to Siberia and other remote places. A few churches and pastors are still able to work on. There were many Russian Bibles and hymn books in eastern Poland when it was annexed by the Soviets. No doubt some of these have been carried into the interior of Russia.

Rumania

On the 11th of last September a decree was issued by the Rumanian government making the Orthodox Church the dominant religion. Baptists and certain other smaller bodies were suppressed. All Baptist property was to be confiscated, and it was made the duty of the Orthodox priests to help the State carry out this decree. This decree, however, was suspended on the 19th of September. Apparently it was never very strictly enforced.

Africa

Communication has been established between the missionaries in the Congo sent out by the Baptists of England, Denmark and Norway. American Baptists have been able to get funds to stranded missionaries in this part of Africa.

German missionaries in the British Cameroons have been interned in Nigeria. The Southern Baptists of America are arranging to care for the work in the Cameroons.

Money has also been sent by American Baptists to help the French Baptist work in French Cameroon.

Relief

Everything indicates that much help will be needed to keep alive pastors

ıd missionaries in many countries of ıurope and China. And we must not ɜglect to do what we can to relieve the ıysical distress of our members as well that of the leaders. Our Baptist ɜople should bear in mind that we ust not only keep up our regular mis- ɔn contributions, but we should also ɜed to do relief work during the war ıd for some time after the war ends. Many churches and other buildings have ɜen destroyed or badly wrecked. We ıall need to help in restoring this roperty.

Only Paying Investments

The Alabama Baptist quotes J. L. Kraft, head of the Kraft-Phenix Cheese Corporation, who has given approxiıately 25 per cent of his income to Christian causes for many years, as sayıg: "The only investments I ever ıade which have paid constantly inreasing dividends, is the money I have iven to the Lord. Pastors will do their reatest service in leading their men to nderstand the truth of God concerning he stewardship of time and money."

DEATHS

One of God's good men to be called ıp higher was Dr. M. D. Eubank, Kanıas City, missionary to China, one of he founders of Shanghai University and n his later years director of promotion or Missouri. Others have been Mrs. Thomas F. Rawlings, Chicago, member Board of Trustees of Northern Baptist Seminary. . . . Dr. W. H. H. Barker, 100, who was baptized at Pella, Iowa, n 1855. . . . Rev. John W. Langdale, Brooklyn, N. Y., book editor of the Methodist Book Concern and editor of *Religion and Life*. . . . Rev. Anthony M. Petersen, chaplain at Sing Sing prison for 25 years. . . . Canon Samuel Gardner Welles, Trenton, N. J., who served for 23 years as director of social service for the Episcopal diocese of New Jersey. . . . Dr. Frederick F. Briggs, Washington, D. C., pastor in Delaware, West Virginia, Maryland and New Jersey. . . . Eric Gill, London, author of "Christianity and the Machine Age" and a noted sculptor and painter.

Others are Dr. Joseph Evans Sagebeer, 79, Philadelphia, for many years member Board of Managers of the A. B. P. S. . . . Mrs. Mary Caroline Axtell, Pasadena, Calif., widow of President Seth J. Axtell of Central College, Iowa, and later professor in Kalamazoo College, Mich. . . . Dr. Charles H. Harrington, Charleston, W. Va., pastor emeritus of the Calvary Church, Charleston, which he served as active pastor for 13 years. . . . Mrs. Marie Wulf Bronk, Germantown, Pa., widow of Dr. Mitchell Bronk, so long connected with the A. B. P. S. in Philadelphia. . . . Rev James B. Thomas, Alhambra, Calif., pastor for many years in the west. . . . Mr. George C. Burr, 82, Gloversville, N. Y., member of Gloversville Church since 1873 and father of Dr. Hugh C. Burr, of Rochester, N. Y. . . . Rev. Claude J. Yeomans, 53, Providence, R. I., state evangelist of Rhode Island. . . . May God bless the good things of their lives as a blessed benediction in the hearts of those who knew and loved them through the years. . . . Mr Joseph Carr, 76, Frankfort, Pa., president of the Tillinghast Rubber Co., a charter member, deacon and trustee of the North Frankfort Baptist Church. . . . Dr. Edwin P. Dargan, 61, Chicago, professor of French literature in the University of Chicago and a son of the late Dr. E. C. Dargan of Louisville, Ky. . . . Dr. Harry Marsh Warren, Chappaqua, N. Y., Baptist pastor for many years.

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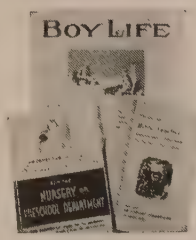

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A Different Christmas

CHRISTMAS is always a good time to see "how the other half lives" but until this year in our family that effort to see—and to share—has always been in the city of our abiding place. This Christmas Season, 1940, we decided was to be different, and accordingly we set out on a long ramble. Usually we travel with definite days, hours and places as our goal, but this time we determined *not* to plan to arrive anywhere by Tuesday at two o'clock. It was our intention to go before Mr. Winter left his card on our doorstep, but he was too early for us and two feet of snow blanketed house and field as we headed south—Illinois began to show patches of clear ground and a look into Southern Indiana made us realize we were approaching the real South, while Kentucky was truly the real thing.

Here began the little hillside patches of grain one could hardly call a field but which appeared to produce most if not all of the living for the family. For the first time we saw burley floor tobacco and heard the unintelligible monotonous gabble of the auctioneer. A "point of view" is always most important, and it was evident that the seller and the buyer did understand the vocabulary of the auctioneer. What a business! Thousands of pounds of certain brown yellow leaves that were to find their way into the mouths of the men and women of America, either as a dark brown chew or as smoke in the throat and nose, but, most important of all, it meant food and perhaps a Christmas for hundreds of workers, big farmers and little tenants, in the hills of old Kentucky.

On to the South! Down through the hills of Tennessee! Nashville with its beautiful old homes of the South which belong today to the landed gentry but around which one unconsciously weaves the story of days of the past when open house was real! Christmas card houses of olden days that today portray the arrival of family from near and far with dear old "Mammy" ready for a bountiful dinner.

Smiling Black Faces

After a look at Wilson Dam and the beginning of a realization of what the T. V. A. means, we sped on into Mississippi. Gradually the little one-room cabins had been increasing in numbers each day, very occasionally whitewashed but most often unacquainted with paint of any sort. Surely, the South is the biggest undeveloped market for paint manufacturers in the whole country.

Have you ever wanted desperately to make the acquaintance of some stranger and could find no go-between? Well, it can be done! And so, when we came to a sad little run-down cottage near the road, the urge overcame me and I bade the driver stop while I made my own introduction by asking to see the fireplace. Smiling black faces made me most welcome, and I investigated the old fireplace filled with glowing logs. The room contained two beds which were truly clean. In one was a curly haired brown baby of two taking her nap. Two chairs without benefit of seats stood near the fire but were not offered—I wonder why! I was invited to look into the invariable lean-to kitchen equipped with a board table and a rickety cook stove overflowing quite literally wth wood and on which boiled vigorously the usual black iron kettle. Mr. and Mrs. James Johnson, their tiny son and daughter were by this time newfound friends and quite willing to answer questions. "For whom do you work?" "The owner of the farm." "Do you own this house?" "No, he does." "How much do you make?" "Fifty cents a day," and then with a gladder, broader smile, "and sixty cents when we bale hay." Imagine Americans of any color trying to support a family of four on fifty cents a day! A picture of this family goes home with us to remind us that Mr. and Mrs. Johnson represent thousands of others who must be reckoned with in the days not too far ahead.

One "must" on the trip was to discover and see Sherwood Eddy's cooperative farms. We came, we saw—but we were almost, though not quite, conquered by the everlasting swamps through which the road from Tchula, Miss., passes as it goes into the Cooperative Farm area. The Rochedale Farms in the Delta are well established, but the second Mississippi project is quite new. Eight families here are attempting to buy the farms and so far a payment of $1,1 yearly has been possible. A manag helps to train these new farm owners proper methods. A cooperative dai of 50 cows is making good. A cooper tive store and grist mill, in charge of thoroughly Christian Russian Je serves the whole community, and "community house" is bringing joy cheerless homes for miles around. M and Mrs. Sam Franklin are servin these people in a splendid way.

While help was sought to pull ou faithful Pontiac out of the bottomles clay, made soft by rains and an ove flowing creek, another opportunity t "look in," this time on a white family was at hand. Hospitality to a strange was generously offered and we sat dow to visit. A bed, an old hot air stov set in the fireplace, a few old chairs, home-made bookcase with a few well worn books constituted the whole living room equipment. Five bright young sters made one anxious for their futur because the mother told how they ha not been able to buy the books for th children to go to school and so the were growing up with days spent sitting in this dark, cheerless room or playing outside in the mud which is eternally abundant in a land where it rains ofte and much and the homes are usually in the border of a swamp. This was a sample of the poor whites which was little different from the poor blacks.

Piney Woods School

Over against this picture was a bright spot for black boys and girls which was accidentally discovered as we drove south from Jackson, Miss., Piney Woods School. What a vision and consecration of the grand black man who opened this school for underprivileged black boys and girls. A fine plant faculty helps about 300 boys and girls to learn how to live on a higher level and to minister to their own people. As an independent institution this school is entirely dependent on friends, and merits gifts from all who care about helping our negro friends.

On the top of a hill in the southern part of Arkansas suddenly appeared two little unpainted houses which looked interesting, so once more I introduced myself as follows: A frowzy young girl about thirteen was walking from one house to the other leading a dirty faced little brother. "Good morning! Do you live here?" "Yes." "Where's your Mother?" "Over there," pointing to the larger house of the two. "Is she washing?" because it was Monday morning.

No, she's just visitin'." "Well, I'd ke to ask her some questions." By is time we had arrived at the gate and was introduced by her shouting at the ouse, "Maw, here's a lady that wants) ask you some questions." A slatternly oman appeared at the door and in- ited me in.

What a place to call home! One oom with the usual bed in the corner, big stove that had never met polish, nd a small pan to catch ashes and oals under the front opening—but it lso served another purpose later. A ome-made chair was offered me and, ince there was only one more, three or our folks sat on the unmade bed. There oon assembled the five children of one amily and the two of the sister-in-law who lived in this house with "Paw." Paw had lost his wife twelve years ago nd his son and wife with little boy and iny baby lived with him. While we alked, this young woman whose mouth was full of something spat exactly into he pan before the stove. The dirty faced baby was constantly kissed by the other dirty youngsters—germs meant absolutely nothing in their life. The baby might survive and it might not, but no one in the family would ever guess why.

We chatted pleasantly. Paw owned two acres. Mr. and Mrs. Oliver Mason, Paw's daughter, owned one-half acre adjoining and a small one-room shack for themselves and five children. How did they make a living? They all picked cotton when it was ripe and the rest of the time Mr. Mason and the other men just picked up work wherever they could. "Can you really make a living this way?" "Wal, we make a garden and grow all we can. This year I canned 330 quarts. We have a cow and we always grow a pig and kill it—so that's the way we live." "Will you have a Christmas?" "Wal, I don't know whether Santa Claus will find us or not. I'm afraid not." "Well, what will you do on Christmas day?" "Oh, I guess we'll just set around."

Such acquiescence in things as they are! No enthusiasm, no energy, no play spirit among the children. Just settin'! That is life. As we got ready to depart we offered to take their pictures. Then the mother evinced some pleasure and began to arrange the dirty faced children. When we tried to inveigle the tiny ones to sit with offers of candy the mother became quite friendly. Finally, when we were ready to go, out of her poverty she was eager to share, and suddenly she said, "Wouldn't you like a Christmas tree? Here's a cedar one. I reckon you ain't seen one like this." Before we quite realized what was happening she was trimming the lower limbs and speeding youngsters hither and yon for wire to fasten it on the bumper. Then she rushed the oldest over to their house and as a last farewell she thrust into our hands a quart of canned huckleberries saying, "Here's somethin' for your Christmas pie!"

Just folks! How our hearts reached out to black and white in all their poverty. And such poverty! How can I ever tell the story of poverty in China again when back in my memory I shall remember places in America, north and south, which are just as cold and drear as those in the Orient. A splendid way to spend Christmas! Finding out how the other half lives!

LONG TERMS OF SERVICE

Dr. Alexander G. Cummins celebrates his 40th anniversary as rector of the Christ Church, Poughkeepsie, N. Y. He is also editor of *The Chronicle*. . . . Dr. J. Gordon Hynes has been with the First Church, Freeport, N. Y., for 10 years. . . . The 25th anniversary of the pastorate of Dr. L. M. Ritter with the Bowling Green, Va., church has just been celebrated. During these years an educational building has been erected. . . . And Rev. R. J. Wynne has just begun his 11th year with the Hays, Kans., Baptist Church, while Rev. H. P. Blunt is beginning his 26th year with the First Baptist Church of Cawker City, Kans., representing three different pastorates with this church.

Others are Rev. J. Earle Edwards, celebrating his 15th anniversary with the Queens Baptist Church, Queens Village, N. Y. Rev. and Mrs. Edwards were presented with a purse of $500 to be used for world relief. . . . Dr. Millard A. Jenkins has begun his 26th year with the great First Church, Abilene, Texas. During his pastorate the church has grown from 750 to 3,572 members and has given more than $1,200,000 to religious work. . . . And Rev. John A. Hainer, D. D., has begun his 27th year with the Blockley Church, Philadelphia. . . . Rev. F. G. Codd, recently elected president of the Iowa Convention, has completed 15 years' service with the Calvary Church, Davenport, Iowa. . . . Twenty-five years ago the First Italian Church, Belleville, N. J., was organized with Rev. Benedetto Pascale, pastor. He is still pastor and the church has grown to more than 300 members. . . . And Rev. David M. Dawson of Scotland has been with the First Church, San Jose, Calif., for 15 years. During all these years its services have been broadcasted for this church with more than 1,000 members.

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Mrs. Carlson Chooses "The United States Baptist"

Mrs. J. M. Carlson, Burlingame, California, was the winner in a recent letter-writing contest sponsored by the *California-Nevada Baptist Bulletin*. Editor Gilbert B. Christian offered a year's subscription to leading Baptist journals—the winner to choose. Mrs. Carlson chose THE UNITED STATES BAPTIST. Mrs. Carlson made a good choice.

Thanks to Editor Christian, the *California-Nevada Bulletin*, and Mrs. Carlson for this practical commendation.

1941---A Year of Decision

By GROSVENOR DAWE, Washington, D. C.
Author and Columnist

THE Battle of the Ages is on a battle that may be decided in 1941.

The battle lines pay no attention to ancient or recent frontiers nor to the memories or forgiveness of former disputes with other nations, near or far—England, Mexico or Spain, for instance.

If there is one principle—above all others—in the Christian doctrine, it is that the individual has immeasurable value. To such an extent, therefore, as the present disturbed moment in human history is influenced by the appealing event of 1940 years ago, we are in an irrepressible conflict between those who believe in the spiritual dignity of man and those who do not.

The battle lines are clear. Ranged on one side are the simple folk who ask only to be allowed to go their self-respecting ways with self-conscious intention to do their little best in whatever place they fill; and on the other the comparatively few in authority—no need to name them all nor at all—throughout the world, who regard their fellow men as here to be herded, driven and controlled in order that those above may have their will performed. Of such, Adolf Hitler is only a type or emblem of all who, in large ways and small, become drunk with power and who attack the doctrine—the dignity of man as possessor of inalienable rights divinely imparted.

Herman Rauschning, former intimate friend of Adolf Hitler—now for a little while an actual power in this world—quotes him in "The Voice of Destruction" as saying:

"To the Christian doctrine of the infinite significance of the individual soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being."

As to what threatens us in North America, Rauschning reports Hitler as saying: "There will be no new Wilson arising to stir up America against us"; and also: "I guarantee, gentlemen, that at the right moment a new America will exist as our strongest supporter when we are ready to take the stride into overseas space." Of the peace to come when might is foreseen by him as triumphing over right, we find Hitler saying on page 599 of "Mein Kampf." "A peace, supported not by the palm branches of tearful, pacifist, professional female mourners, but founded by the victorious sword of a *people of overlords* which puts the world into the service of a higher culture."

If, in 1941 or later, a Hitler peace should come—speaking for a moment of material things—our commerce of the seas will disappear; our exchange of products with others who in turn supply some of our necessities will only be permitted if it suits the will of the conquering overlords; our industries will be controlled by a remote power; and a free people will be enslaved without consent.

The battle lines are clear. We must understand that our men by millions, on the earth, in the air and beneath the sea, supplied with boundless material, are as nothing in the battle unless expressive of the conviction of rightness in the hearts and minds of all mature men and women scattered over our mountains, cultivating our prairies and within hearing of our oceans' foam.

Our strength in the fight does not consist of great buildings nor great possessions, and certainly not in great and self-satisfied boastings, but in great hearts devoted to the greatest cause on earth—respect for the individual rights of man, lowly or high, on his way from the manger to his own Gethsemane of self-forgetfulness.

The wrong thought must give way to the right or this world is chaos; the demand for personal safety and comfort must give way to an understanding that struggle means strength, and devotion to ideals lifts us infinitely above all lower creatures. The way we travel is equally honored in small things well done, as well as in great rebukes to selfishness; for at the end, 1900 years ago, was self-forgetfulness. What greater thing can any man ask?

Rudolph Hess is quoted as saying on Christmas Day, "Almighty God, you gave us our Fuehrer."

Of himself Hitler has said to Herman Rauschning: "Providence has ordained that I should be the greatest liberator of humanity. I am freeing men from the dirty and degrading self-mortification of a chimera called conscience and morality."

So, not only we who have dwelt in ease and perhaps forgotten our indebtedness to great self-sacrificing souls must be aroused but also be lined up—if we "have eyes to see"—with every man, woman and child of all kindreds and tongues in the Battle of the Ages—battle of right against might, a battle of free minds against delusions of greatness, let us never forget that those whose tongues we know not have hearts and hopes like our own.

Millions may die that billions may live in the years to come, freed from fear, in a civilization based on the little or great individual man's power for usefulness, in a universe whose powers are alone sought out and interpreted by man, free to act for himself and governed only by consent and not by repressive compulsion.

So, as Congress works in 1941, let us not listen to a mighty rushing wind of words denouncing Hitler as a deluded man, but rather let us heed the still small voice of reason inviting us to join with all, everywhere, whose deeds and decisions unite them to us in valuing our own lives as dignified by the causes we live for and for which we are ready to die.

Hitler says, "To the Christian doctrine of the infinite significance of the individual soul and of personal responsibility, I oppose with icy clarity the saving doctrine of the nothingness and insignificance of the individual human being!" What say we? What is our answer to be in 1941 and for every year of life?

Noble Y. Beall Assigned to Camp Work

Dr. Noble Y. Beall, of the Home Mission Board, received assurances from Chaplain J. T. Axton of Fort McPherson, Ga., that he and other chaplains will welcome the cooperation of Dr. Beall in his work as a liaison between the chaplains and Southern Baptists. Dr. Beall was named January 3 by the Home Mission Board as Southern Baptists' contact man in the military training areas of the national defense program.

MENTION
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Here and There in Rural America

By MARK RICH

Agricultural Colleges and Seminaries Co-operate

The interest in special training for the rural ministry crops up at unexpected times and places. The most recent news comes from the middle west conference on "Relationship Between Colleges of Agriculture and Theological Seminaries." The subcommittee of this conference has been opening a pathway from the Agricultural Colleges to the Theological Seminaries for the purpose of enlisting agricultural students in the rural ministry.

Last month the committee reported a plan whereby agricultural colleges will offer a pre-theological major which will qualify students for entrance into theological seminaries. Colleges of agriculture adopting this plan will include an announcement of the major in their catalogs. Seminaries will make a corresponding catalog statement.

This plan is meeting with excellent response. Eight colleges of agriculture are prepared to offer the pre-theological course. Five others can offer such a major, excepting the subject of philosophy which is not available on these campuses. Of the 60 theological seminaries cultivated, 28 "are now willing to accept men, otherwise properly qualified, who have a degree from one of the colleges of agriculture and have taken the pre-theological major. Most of these seminaries also agreed that they would mention this arrangement in their annual catalogs."

The significance of this plan becomes clear when one considers that many agricultural students have country church backgrounds and are devoted to the Christian life. But, up to the present, few have felt the call to full-time Christian service. The seminaries have appealed largely to students with art college backgrounds. Certainly this new plan will not bring about a sudden reformation in rural church leadership, but no one can foresee the new vitality that may come to town and country churches when the pastors with rural backgrounds are trained in agricultural college and theological seminary.

Dean Chris L. Christensen of the College of Agriculture, University of Wisconsin, is chairman of the committee, and Dr. Murray H. Leiffer, Garrett Biblical Institute, is secretary.

Catholic Action

Everyone by this time knows that Catholics are making a great drive to strengthen their work in rural areas. The National Catholic Rural Life Conference recently announced four working aims which are:

1. To care for the underprivileged Catholics living on the land.
2. To keep on the land Catholics who are now on the land.
3. To settle more Catholics on the land.
4. To convert the non-Catholics on the land.

To assure the realization of these aims, the Rev. Monsignor L. G. Ligutti was recently appointed executive-secretary of The Catholic Rural Life Conference with offices in Des Moines, Iowa.

Rural Reconstruction

Arthur T. Mosher of the faculty of Allahabad Agricultural Institute, India, now graduate student at the University of Illinois, made a challenging address at the annual meeting of the Home Missions Council in Atlantic City. Speaking on the topic, "The Kingdom of God and Rural Reconstruction," he suggested that the Christian rural program should include four phases: "first, teaching the Gospel records; second, interpreting the Gospel in terms of modern village living; third, developing skill in the use of tools by which Christian stewardship can be accomplished; fourth, establishing personal and group habits which will conserve, enrich, and develop Christian experience."

THE "NOW CLUB"

Mississippi Baptists will begin the intensification of the Now Club in January in an attempt to pay off the $542,000 bonded indebtedness of the Mississippi Baptist Convention, which was incurred in behalf of the Baptist colleges of the state. The Now Club is a three-year plan effecting a saving of more than $300,000 in interest, Rev. D. A. McCall, Executive Secretary of the Mississippi Baptist Convention Board, announced today.

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D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO TAKE THE LONG VIEW. Often the reason why we become discouraged is because we take short views of our work. There are some moral seeds that do not mature and produce a harvest in twelve months. Dr. Newell Dwight Hillis told of parents who sowed moral seed in the lives of their children on Sunday and thrashed them on Monday if the seed had not come to harvest. It is the long view that encourages. What kept the faith of Jesus intact in those slow and terrible beginnings? Surely not the present view. It was the view of the centuries that justified him and his ministry.

It is not otherwise with much of the labor of the devoted minister. He sows in tears; but he may reap with joy in the after years. "Bread cast upon the waters" returns, but observe, "after many days."

For this reason ministers ought not to be engaged for twelve months. The church ought not to pass judgment on a pastor's ministry at the close of every year. If he is raising squashes, very well; but if oaks the time-element must enter in. Someone has given a man forty years to develop reverence. Ministers deal with character and character does not come to maturity over night.

DON'T BELITTLE ANOTHER TO BOOST YOURSELF. To do so is to reveal an inferiority complex. If one can make another look small, one appears to be big. Hence the tendency on the part of many to depreciate others, that they may bulk large in character and influence.

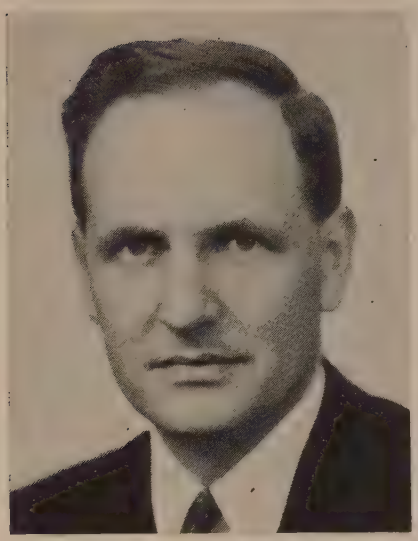
A small boy was observed comparing muscles of his arm with the muscles of small girls with whom he was playing. How his muscles did stand out in comparison, and he was observed doing a bit of swaggering as he strutted about among them.

I think I have listened to ministers berate and belittle their brother ministers, until it did seem that they took on considerable size by way of comparison. But such a process is mere inflation, and when a puncture comes, and they are deflated, they are left flat.

We ought not to be discouraged over much by such men, because there are so many ways of deflation in our day. We ought all of us to pray that we may have the gift of seeing some good in all men.

Baptist Leadership Recognized

By S. E. HENING, *Treasurer,* Virginia Union University



DR. THEODORE F. ADAMS

First Baptist Church, Richmond, Va.; President, Board of Trustees Virginia Union University

EVERY Baptist in the land should take pride and rejoice in the unusual and generous proposal of the Belgian Ambassador to present the $700,000 Belgian World's Fair Building to the Baptist Virginia Union University at Richmond, Va. This is a development of first-rate importance in the realm of international relationships, interracial good will, Negro education, and Baptist prestige.

A foundation contribution of $100,000 and the contributions of $50,000 from friends make it possible immediately to accept the first unit, valued at $325,000, which will give this established Baptist institution a commodious library and auditorium. Efforts are now being made on a nation-wide scale to secure the additional $175,000 required to transfer the entire building.

The University greatly needs the remainder of the building, which would make possible a decided improvement in its present work and provide space and facilities for important new courses and activities. These include music room, art development, domestic science, and vocational training, new laboratories, additional office and classrooms, and the beautiful 165-foot music tower for broadcasting Negro music.

The entire building has been graciously offered as a gesture of international friendship to Virginia Union University if the institution can pay the cost of dismantling, transfer to Richmond, and reerection on the campus. Workmen have been rapidly dismantling the first unit for the past four weeks. The remainder, representing over one-half the building, will be lost unless Baptist friends quickly make it possible for the University at Richmond to claim it by providing the necessary cash. The World's Fair authorities require that all buildings to be removed must be cleared away from the grounds promptly.

Founded and nourished by the American Baptist Home Mission Society, and now operated by the Board of Education of the Northern Baptist Convention, Virginia Union University is one of the best established and strongest of the dozen or more Negro schools and colleges owing their birth to Northern Baptists. The campus contains 55 acres with a dozen substantial buildings, an overcrowded enrollment of 660, with a waiting list of over 50. An idea of the fruitfulness of the school can be gained by a consideration of the type of leaders included among the 6,043 graduates: college presidents, 6; deans, professors, and school principals, 62; teachers, 1331; ministers, 750; lawyers, 26; missionaries, 21; librarians, 9; physicians, dentists, and pharmacists, 89. The entire building would increase training capacity by 50 per cent to 1,000 students.

Seldom do the horrors and complications of war produce such a happy event whereby a highly cultured and peaceful nation of Europe presents to a minority race in another land a gift of inestimable material and historical valu thus providing the world with a strik ing and heartening expression of intern tional friendship and interracial goo will.

Baptists are to be congratulated– especially if they accept the challeng and thus place Baptist leadership i Christian education for Negroes on new high level.

Why I Pledge to the Church

Because everything I have comes fron God, and by giving a part of my incom to Him I thus acknowledge His owner ship and my stewardship.

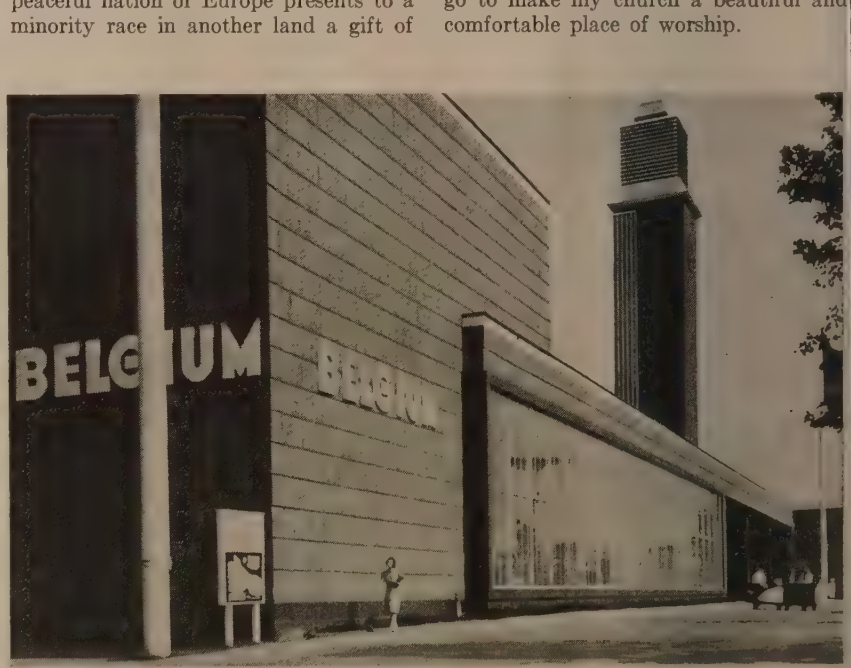
Because the church is the best insti tution I know of through which my money can most profitably be used t extend Christ's Kingdom.

Because when I joined the church promised to support it, and I want t make that promise good.

Because making a pledge and paying it regularly reminds me constantly that I have a definite share in extending Christ's Kingdom.

Because the missionary, relief, and educational agencies of my church have no source of support other than the pledges of church members and they depend upon my pledge.

Because I want to do my share in paying for my pastor's salary and the heat, light, music, and other things that go to make my church a beautiful and comfortable place of worship.



A SIDE VIEW WITH TOWER

Ministers' Council

HARLES A. CARMAN, Chicago

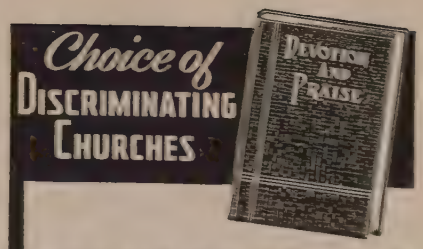
The greetings of the new year from ne council are full of good news as ar as membership is concerned. The ate organizations are continuing to nd in dues, and we expect to have substantial increase in paid-up memerships over last year when we report t the annual session in Wichita. State onventions and pastors' retreats are ontinuing to ask for Council speakers present the aims and work of the ouncil. South Dakota, Iowa, Kansas, llinois, Michigan, Wisconsin and Ohio re among recent states to ask for our epresentatives. New York State not any weeks ago sent in its largest list f members since the Council was oranized. Splendid cooperation is being iven by the General Council and the Board of Finance and Promotion and he Ministers and Missionaries Benefit Board, wherever our interests seem to parallel. A widespread response has ome from pastors to the request for ames of church officials. Soon a letter vill be mailed to them in the interest f putting pastors into the pension plan who have not yet been included. The laymen of the Convention have enlisted in this fine cause and we propose to back that move up with our Council influence. Our Committee on Salaries and Pensions is soon to meet in New York City with the chairman, Frank Swaffield of New Haven.

Plans are continuing to develop for the first annual all-convention ministers' breakfast on Wednesday morning of the Wichita program in May. Dr. Vernon Schontz, our secretary, is heading up that responsibility and has been in touch with Dr. Hale of the First Church, Wichita, regarding the arrangements. We confidently look forward to one of the finest experiences of fellowship which our ministers have ever had at a Northern Baptist Convention. Plan to attend the Convention and the breakfast on Wednesday morning.

How Measure Life

Measure thy life by loss instead of gain;
Not by the wine drunk, but by the wine poured forth;
For love's strength standeth in love's sacrifice,
And whoso suffers most hath most to give.

—*Harriet Eleanor King*



Churches seeking the best in Gospel songs and hymns are turning to "Devotion and Praise" to meet their musical needs. Here at last is a really practical hymnbook for any church service. Contains 312 musical numbers and 28 responsive readings. Complete orchestration for 18 instruments now available.

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2923 Troost Ave. Dept. M Kansas City, Mo.

The annual Race Message of the Federal Council of Churches, released in advance of Race Relations Sunday (February 9, 1941), called on Christians to "purge their hearts and minds" of anti-Semitism by cultivating fellowship and opposing discrimination.

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It must be obtained at once in order to take advantage of the generous offer.

A large Foundation has contributed $100,000. Friends have subscribed $50,000.

A balance of $175,000 is needed—*immediately*.

Another substantial Foundation gift is likely if we Baptists show our interest by *prompt* and *generous* giving.

Every loyal Baptist is asked to cooperate quickly! The building must be removed from the Fair grounds without delay.

Do not miss this rare opportunity for a lifetime investment of the highest order. Let's help our Negro youth to help themselves, and place Baptist leadership on a new high level.

Please send gifts to

VIRGINIA UNION UNIVERSITY

W. J. Clark, President — S. E. Hening, Treasurer
Richmond, Virginia

Baptist News in the Nation's Capital

COMING EVENTS

JANUARY 28

The Woman's Baptist Missionary Association, Mrs. J. G. Yaden, President, will hold its Quarterly Meeting in the Bethany Baptist Church, Tuesday, January 28, at 10 A.M. Dr. Clara Leach, who succeeded to the work of Dr. Geneva Dye in Swatow, China, will give the principal address.

JANUARY 31

The Annual Banquet of the Columbia Council of Baptist Men will be held Friday evening in the First Baptist Church, the dinner being served by the ladies of the Petworth Baptist Church. Rev. Clarence W. Cranford, D.D., will be the principal speaker

FEBRUARY 2

The Congress Heights Baptist Church will observe the 28th anniversary of its pastor, Dr. E. E. Richardson.

FEBRUARY 3

The Sunday School Superintendents' Association meets with the Silver Spring Baptist Church, February 3 at 7:45 P.M. The Association sponsored the city-wide Sunday School Training Institute held in the Brookland Baptist Church, December 2-6, 1940. There were ten recognized experts giving instruction and 511 Sunday School workers took one of the ten different courses offered. Special credit should be given to Mrs. Hazel Braugh, General Registrar; Mr. L. Ray Torpy, Secretary; and Mr. Clifford H. Jenkins, President of the Association The two latter were re-elected to their respective offices and Dr. R. L. Haycock was chosen Vice-President.

FEBRUARY 11-14

The Executive Secretary, Dr. Rufus W. Weaver, will be in attendance upon the Secretaries' Conference made up of the Executive officials of the State Baptist Conventions of the South. This meeting will be held in Miami, Fla. He has been asked to speak upon "The Religious Program that Southern Baptists Can and Ought to Carry Out in Promoting the Christian Faith of the Men Serving Their Country."

FEBRUARY 18

The Columbia Federation of B.Y.P.U. holds its regular monthly meeting in the Temple Baptist Church, Tuesday evening, February 18. The speaker will be Dr. John L. Hill of Nashville, Tenn.

FEBRUARY 22

The Board of Trustees and the Board of Lady Managers of the Baptist Home of the District of Columbia, 3248 N Street N.W., will give a Tea from 2 to 5 P.M., celebrating the Sixtieth Anniversary of the founding of the Home in 1881. The ladies of the Home join the officers in expressing the hope that their many, many friends may attend.

"Christianity Has the Answer"

The National Christian Mission, under the auspices of the Washington Federation of Churches and the Federal Council of the Churches of Christ in America, furnishes a rare opportunity for the hearing of many distinguished Christian leaders from this and other countries; among them will be Dr. E. Stanley Jones, Lucknow, India; Miss Muriel Lester, London, England; Dr. Adolph Keller, Geneva, Switzerland; Bishop Paul B. Kern, Nashville, Tenn.; Dr. Paul E. Scherer, New York City; Dean Luther E. Weigle, President, Federal Council of Churches, New Haven, Conn., and a score of other distinguished men and women.

The opening mass meetings, Sunday night, February 2, will be held in Constitution Hall, Dr. E. Stanley Jones speaking, and in Continental Hall, Dr. Paul E. Scherer speaking. Area mass meetings will be held each night from Monday, February 3 to Friday, February 7, at the Foundry Methodist Church, the Chevy Chase Presbyterian, the McKendry Methodist, the Vermont Avenue Baptist, the Emory Methodist and the Metropolitan Presbyterian Churches. The Women's Christian Life Forums also will be in the churches named above, from 10 to 11:30 A.M.; Monday through Thursday. The ministers of the city will meet at the same hour in the Calvary Baptist Church. The Youth Conferences will be Friday night; one in the National City Christian Church, the other in the Luther Place Lutheran Church, both conferences beginning 8 P.M. Those desiring to have a seat reserved for the mass meeting on February 2 may secure tickets at the Federation of Churches' office, 1749 N St. N.W. There will not be given to the people of Washington another opportunity this year, such as is afforded by the National Christian Mission, for the hearing of the discussion of the profoundest issues in modern life, in which will be stressed with force and deep conviction the fact that "Christianity has the answer" for all the problems of our times.

Bethesda Baptists Extend Hospitality

Lying along the northwest entrance to the Nation's Capital, rich in natural beauty and well favored commercially Bethesda is one of Washington's most popular suburbs and one of the fastest growing. Its population probably exceeds 30,000.

No effort was made to establish a Baptist work in the community until 1931 when Rev. J. Wesley Loftis of the Silver Spring Baptist Church began the holding of afternoon services. The following year the late Dr. B. M. Osgood assumed the leadership and organized a church Oct. 14, 1934. His sudden death interrupted the progress of this undertaking. A faithful group supported a Sunday School and attended the services of supply ministers. Among these were Rev. C. J. Sheets, Rev. Geo. W. Griffin, and others who helped to hold together the group of faithful men and women. The coming of Dr. J. Raymond Nelson provided a capable and inspiring leader. The District of Columbia Baptist Convention purchased a building site at Wilson Lane and Melrose Avenue and for more than two years has been contributing to the building fund an amount equal to that raised by the Bethesda Baptist Church.

A master plan involving a total expenditure of at least $125,000 was adopted. The first unit, costing over $27,000.00 has been completed, and the formal opening service in this beautiful stone chapel will be held on January

January and February are for the promotion of the

BAPTIST HUNDRED THOUSAND CLUB

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26 at 3 P.M. A cordial invitation has been sent out to all of the churches of the city to be present.

The Bethesda brethren have made great sacrifices in the erection of this handsome stone building and they view with satisfaction and pride their attractive house of worship in which they now assemble. The Washington Baptists will gather on this Sunday to rejoice with them.

Luther Rice Memorial Baptist Church

Formal organization of Washington's newest Baptist church was held Sunday afternoon, January 12th. Participating were: Dr. W. O. Lewis, general secretary of the Baptist World Alliance; George W. Fraser, president of the Convention; Dr. W. S. Abernethey, vice-president of the Convention; Dr. Rufus W. Weaver, executive secretary of the Convention; the Rev. Charles B. Austin, pastor of the West Washington Baptist Church; W. W. Everett, chairman of the Amos Kendall Trustees; and Dr. John E. Briggs, pastor of Fifth Baptist Church. Large crowds attended the services throughout the day. First Communion and Baptismal services were observed. Services were held each night through January 17th. This church is expected to become one of the historic points of the Baptist life in Washington. The Rev. Mike Elliott is pastor.

(*Continued from page* 13)

this country. So critical is the situation, that a co-ordination of governmental and non-governmental group interests, never contemplated before, becomes a logical necessity. This calls for a master plan, in which there shall be a linking of governmental authority and the voluntary co-operation of the religious forces, so that they together may work toward a common end—namely, the preservation and the strengthening of faith in God on the part of all young men, engaged in the service of their country.

The President of the United States has established the Commission on National Defense. Let us petition the Commander-in-Chief of all our armed forces to set up for the present emergency a National Commission on the Spiritual Life of American Service Men, for the purpose of mobilizing and bringing to bear in the most effective ways the spiritual forces of the nation upon the young men called into their country's service, and that this Commission be headed by the Chief Executive himself, who, carefully safeguarding the principle of the separation of Church and State, shall summon all faiths to join in the solution of America's most urgent religious problem.

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Mike Elliott
Minister

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5315 North Capital Street, N. W.

SECOND BAPTIST CHURCH

J. Ray Garrett
Minister

Worship: 11 A. M. and 8 P. M.
Sunday School: 9:30 A. M.
B. T. U.: 6:45 P. M.

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Senior Minister

J. Herrick Hall
Junior Pastor and Minister of Music

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CHEVY CHASE

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Edward O. Clark, B. D.
Minister

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Christian Endeavor: 6:45 A. M.
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Milton Chandler Stith, Minister

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Vic's Verses

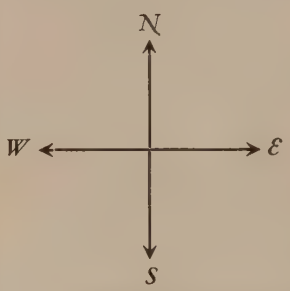
A SMALL BOY APOLOGIZES

Dear Lord, I want to tell you, if I can,
Just how that little incident began—
You know I didn't mean to act that way
Last night, when all had bowed their heads to pray.
"Be present at our table"—thus my dad
Began to thank you for the things we had,
When suddenly I had to laugh right out,
Just at the time when all should be devout.

If you were there, and I am sure you were,
You'll understand just how such things occur;
Or, if you shared my day of fun, you'd see
Why boys don't have too much of dignity;
We run pell-mell to supper from our play—
That's why it's hard to get real sober right away.
Kind Lord, do you suppose a small boy sins,
Who can't control his giggles and his grins?

It's right for some to cry, when people pray,
Because of sadness they have had that day;
So, Lord, I don't think you will call it bad
At prayers, if I should laugh because I'm glad;
You filled our house with such a lot of fun,
You must expect that some will overrun;
Why, maybe there's a smile upon your face,
When happy families snicker during grace.

H. Victor Kane,
Kingston, New York



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Book Month . . . . . By Erdmann Smith

he Spiritual Diary. Edited by Bennie aroline Hall, Jordan House. 1940. 1.75.

This book is "A Day-by-Day Inspira- onal guide" for the whole year. In rm its meditations are much like those "Today," "the Upper Room," and The Secret Place." An appropriate assage of scripture, usually a significant uotation, "Today's Message," and "To- ay's Prayer." The messages and rayers are prepared by such well- nown persons as Charles R. Brewer, Harry Emerson Fosdick, W. O. Carver, . S. Bonnell, Ralph W. Sockman, N. V. Peale, H. T. Kerr, Paul Sherer, Daniel A. Poling, etc.

A good devotional book.

Do Not Sin against the Cross. By S. J. Reid. Erdmans. 1940. $1.00.

Dr. S. J. Reid, trained in the atmo- sphere and under rigorous requirements of British scholarship, was President of the Baptist Union of Ireland for the year 1911. Since coming to the United States he has preached in many of America's greatest churches and has been a successful evangelist and pastor.

This book is devoted wholly to the Cross, its place in salvation and life. Most appropriate poems are quoted, poems of lasting quality.

There are fifteen chapters, such as, The Cross of Calvary, The Cross and Christ, The Cross and God, The Cross and the Church, The Cross and the Christian, The Cross and the World, and Power, and Service, and Sin, and Redemption.

Dr. Reid gives us a book which re- veals his own soul's deep conviction as to the meaning of the Cross, his peculiar and deep insights into the meaning of the Cross for individuals, their relation- ships, and for society. One must read this book carefully at least twice: once to get the deep, heart-moving attitude of the author; once to get what he ac- tually says. So many people treat the Cross lightly that they would find a plethora of new riches for their souls and lives in this book, priced too low for its worth.

Chart for Happiness. By Hornell Hart. Macmillan. $2.00

Hornell Hart is professor of Sociology at Duke University. He has written several books, among them "The Science of Social Relations," "The Technique of Social Progress," "Living Religion," "Skeptic's Quest."

"Chart for Happiness" "presents and explains another invention, the Euphori- meter, produced by the researches of various social scientists in various uni- versities and colleges." This new in- strument is to measure the happiness of those who submit to it. It is to point the way to relieve maladjustments, pro- mote the cure of mental suffering, and open the way toward more joyous liv- ing.

The book is divided into two parts: The Pursuit of Happiness and How to Use the Euphorimeter Tests.

This book is a most helpful one in understanding the psychology and other factors in happiness or lack of it, and the tests are at least revealing of strong and weak points in one's make-up.

Faith Is the Answer. By Smiley Blanton, M.D., and Norman Vincent Peale, D.D. Abingdon-Cokesbury. 1940. $2.00.

This book is rather unique in that each author, the psychiatrist and the minister discusses each subject. For example, The Power of Faith is dis- cussed first by Dr. Blanton and in the second part by Dr. Peale. Other sub- jects follow: The Hidden Energies of the Mind; Fear, Worry, Anxiety; Con- science and the Sense of Guilt; Self- Criticism, Failure, and Success; Grief and Sorrow; The Company of the Lonely; Love and Marriage; and the Faith that Heals.

A very helpful book as one faces his own problems or tries to help others to face theirs. Well worthy of a place in a list of books used for counseling.

C. H. Spurgeon's "Treasury of David." Condensed by David Otis Fuller. 2 volumes. Zondervan. $6.95.

Spurgeon's great seven-volume work on the Psalms is here reduced to two. Rich, indeed, in suggestions for prepara- tion of talks and sermons.

Our Prodigal Son Culture. By Hugh Stevenson Tigner. Willett, Clark & Co. $1.50.

Mr. Tigner is minister of the Uni- versalist Church of Canton, N. Y.

The author presents a book of dynamics and hard thrusts. Christianity once had a social—structure unity; in- tellectual integrity; moral authority, spiritual command. But such qualities have been lost to the process of secular- ization. Capitalism prevented modern science from opening the say to the abundant life. Much of what is printed isn't worth the ink used; education is lost because it has no worthy phil- osophy; economic struggle without a genuine provision for religion's value of man is one of despair.

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CONTINENTAL HALL—DR. PAUL E. SCHERER

A WEEK OF MOBILIZATION OF OUR CHRISTIAN FORCES

Women's Christian Life Forums — Monday through Thursday, 10 A.M.—at Foundry Methodist, McKendree Methodist, Chevy Chase Presbyterian, Metropolitan Presbyterian, Emory Methodist and Vermont Avenue Baptist Churches.

Area Night Mass Meetings at above churches, Monday through Friday, 8 P.M., with Prominent Speakers at all meetings.

Seminars at Calvary 2 P.M., Monday through Friday—United Women's Meeting, 10 A.M., Friday at Calvary—Youth Conference, Friday Night and Saturday at National City Christian and Luther Place Lutheran Churches—Christianity Has the Answer.

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"Your service on the last issue of THE TRINITY TELLER was great. The paper caused many favorable comments."—*Jerome Miller, Lutheran Church, Burlington, Iowa.*

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"We appreciate the last issue of THE WILLARD U. B. BOOSTER and your prompt service."—*Rev. Paul Sharp, United Brethren Church, Willard, Ohio.*

"Every month you surprise us with your prompt and accurate service. Your service is much appreciated."—*Rev. H. E. Pomeroy, Congregational Church, Jamaica Plain, Boston, Mass.*

"The last issue of THE MOUNTAIN MESSENGER was splendid. I am pleased with your service."—*Earl C. Bateman, United Brethren Church, Riverton, W. Va.*

"I was very well satisfied with the last issue of THE RURAL CHURCH EVANGEL."—*Rev. John Osberg, Church of Christ, Alba, Penna.*

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"I thank you for your help in publishing THE ST. PAUL'S MESSENGER."—*Rev. L. J. F. Stuckwisch, Evangelical and Reformed Church, Warren, Mich.*

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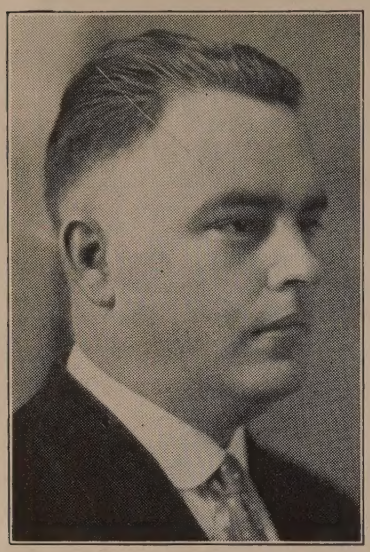

REV. OTTO A. MUECKE
LeSueur, Minn.

SUCCESS in church work, as far as the pastor is concerned, depends on three primary activities: The first requisite is the sincere preaching of a conservative theology, based on Holy Scriptures, and applied to present conditions and circumstances. This is true because the Bible is ever new and meets every requirement of our modern civilization. Its truths remain the same, but their applications must meet the specific needs of the times.

Next to preaching the Gospel is the teaching of its truth in the Sunday school, and particularly in the catechetical instructions for children and adults in preparation for confirmation and church membership.

Pastoral visitations, not merely for social purposes, but above all for purposes of comforting the sick and the dying, bringing assurance to the bereaved, and counseling those who are in need of a sympathetic friend in times of difficulties, moments of trial, and hours of temptation, is a third duty and privilege of every minister.

All three of these primary activities, however, need supporting help of sane publicity in order to reach those members who prefer to keep their sorrows and problems to themselves, and those within and without the church who are more difficult to approach and influence through the preaching, teaching and pastoral activities of the minister.

Twenty years of experience in the active ministry has proven to me that a regularly published parish paper is the surest and best way of reaching hundreds of people who would otherwise live almost entirely uninfluenced by the Gospel.

That is why I am still publishing a parish paper and have never regretted for a moment the day when I wrote to The National Religious Press for information in regard to the splendid service which this company offers and renders.

FLORENCE TYLER STEPHENSON

Florence Tyler Stephenson was born in northeastern Ohio. She received her A.B. from Oberlin College in 1882. In 1887 she and her husband, James P. Stephenson, became members of the faculty of Des Moines College. They continued in their work with the college, he until 1925 and she until 1928. During this period there came under their influence many young men and women who went out to become ministers, missionaries, and church leaders on four continents. Mrs. Stephenson died November 28, 1940.

Richmond, Va.—Every Sunday the Rev. James Kennedy of the All Saint's Episcopal Church here issues to his parishioners a mimeographed quiz sheet containing fifteen questions about the day's sermon, for a family after-Sunday-dinner quiz.

YOUTH

Two important Protestant denominations—the Protestant Episcopal and the Southern Baptist—made news this month on the youth front.

Meeting in Memphis, Tenn., the Baptist Training Union Conference unanimously adopted a four-year program designed to mobilize Southern Baptists into a force for Christian action in the Western Hemisphere. While stressing a "good neighbor" policy for the Americas, the program will also endeavor to "capture" the youth of both continents. Current goal of the Baptist four-year plan is to establish training unions in practically every church of the denomination.

At the same time it was announced in Geneva, N. Y., that 500,000 young Episcopalians will shortly launch an Episcopal Youth Movement designed to increase the interest of young Americans in worship, in religious study, and in the social activities of the Church. The movement, it was stated, would have no cut-and-dried plan of action but would place most of the responsibility for its success on the young people themselves.

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